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For the Register.

NAHUM HARRINGTON, ESQ.

Died at Westborough, Dec. 31st, Nahum Harrington, Esq., Counsellor at Law, aged 70 years and 7 months. The deceased, at the time of his death, was supposed to be the oldest practicing lawyer in the county of Worcester. He was graduated at Brown University in 1807, and immediately entered his name in the office of Fisher Ames, after whose death, which took place July 4th, 1808, he completed his term of study with the Hon. James Richardson, now the senior practicing lawyer in the Commonwealth. Mr. Harrington was remarkable for his industry, perseverance and fidelity, in all the avocations of life; he established himself in his native town, and acquired such general confidence in his profession, that no competitor has been able to gain a satisfactory foothold in that place during his professional life.

Mr. Harrington, was of a family, whose early political manifestations savored strongly of freedom; the progenitor planted himself in the town of Watertown in 1642, and in that place, and in the neighboring towns of Lexington, Waltham and Weston, the descendants became numerous. It is a recorded fact, that of the number composing the company at Lexington on the ever to be remembered 19th of April, 1775, *twelve* were of the name of *Harrington*, two of whom fell dead on that fatal spot, at the first fire of the British. Mr. Harrington, bred and brought up under such influences, took the spirit of freedom, the natural way, and coming into life, while Washington, Adams, Ames, Story, and the host of worthies of that school, were in their freshness, he for fifty successive years exercised his elective franchise, which ended on the 7th of November, with a vote for the Taylor electors. He was independent in thought and action. He was no sycophant. If he occasionally offended, by speaking the truth boldly, he had the satisfaction to believe that he never suppressed it to gain popularity, or to swell the vanity of the weak. He was a well read, sound lawyer; and his self-respect forbid him to advise a client to assume the meshes of the law, without a reasonable prospect of escape from its vexatious trammels. The subject of our notice was a professor of religion, and paid a sacred regard to all the institutions and laws designed for its encouragement and preservation.

He was a member of the Orthodox Church, and ranked with the sect professing that faith, while he avowed his disbelief in some of the Calvinistic points, which the candid reasoners of the sect throughout christendom, have abandoned as absurd and untenable, and which the more liberal Christians pronounce unscriptural and demoralizing. Mr. H. was of a cheerful, social temperament.

At the time Mr. H. began his professional studies, the mother of Mr. Ames, then about 70 years of age, had begun to read the novels of Scott, then styled "the great unknown." On being informed that Mr. Harrington was deeply engaged in the same employment, she proposed to him to read the volumes as they appeared at the same time with herself, and at the completion of each volume, to hear her recite, and tell her whether she had retained a perfect recollection of the various incidents related in the work—and gave her reason for making the request—that she was *fearful* that *her memory* had *begun to fail*. The writer heard Mr. Harrington relate the circumstance, and said that the venerable lady would state with interest the leading object of the author, and follow the thread of the work with great truth, and would occasionally point out particular beauties of the author, accompanied by her own remarks, animated and eloquent.

His last sickness is believed to have been his first, and he yielded to its wasting influence without a murmur, and met its result without a sigh.

For the Register.

A LAMENT, AND REMARKS UPON IT.

An interesting letter over the signature of "Douglass," the first probably of a series, from Italy, is published in the N. Y. Commercial Advertiser of the 22d ult. The date is at *Pisa*. Says the writer,

"I never go inside of the Italian Churches, but I invariably behold such a perversion of the common-sense intention of the aims and objects of Christianity, as to make me altogether disinclined to enter again." * * * "There appears, indeed, to be a total disregard of all reference to *the simple doctrine* of the *Trinity*. The whole tendency of the Catholic system is evidently designed to promote and exalt the Virgin Mary and a host of saints, at the expense of the sublime author and mediation of the *Universe*," &c.

The writer goes on to complain that "the adorable Savior is introduced as a being of secondary consideration," and attributes this departure from the *simplicity* of the *Trinity*, to the *Pagan notions* of the Roman Empire, "confessedly *preserved*, and *adroitly amalgamated* with the religion of the cross."

Ah! how slow is progress towards the *simplicity* of the *Gospel* as taught in the books of the Evangelist, and by the first disciples, when this primitive worship of the one living and true God, ("Whatsoever ye shall ask in *my name* he will give it you" *is* combatted, in early education, by human creeds, not less authoritively inculcated than the "tradition of the elders," or the traditions of Rome.

Luther and Calvin, "were great men in their day," and did very much to rid the world of the corruptions of Christianity and the superstitions of Rome; but they *saw not all*, and *greater light* has since broken forth from the Holy Scriptures. But in this day, to hear a man of sense talk of the "simplicity of the Trinity" and lament the *adroit amalgamation* with pure Christianity; the *Pagan notions* of the Roman Empire; is, to say the least, remarkable—a Trinity, established *first* by *vote* of fallible *men*, some three hundred years after Christ died. Matthew and John wrote, and Paul and Peter preached. That some few of the early Christians should even worship Christ, as might have done good Dr. Watts upon the *union* principle, though not then a Trinitarian, even after his memorable prayer to the Deity for light; is highly probable—it seemed so to Pliny, a Pagan—but that this Pagan *amalgamation*, incorporating the principles of the schools of Pythagoras, Plato and others, was even known to the early Christians, we have no authority to believe. The Pagans had their "god's many;" and by reducing them to *three* (so understood by them) the new religion would be at least tolerable, especially if many of the pagan forms and outward ceremonies were preserved. Catholicism as *improved* in the dark ages, and *preserved* to the present, was but the first advance from Paganism, in a rude and ignorant age, and as *adroitly* perfected to manage the ignorant, as to gain over the "too superstitious" heathen.

Very much was gained to the world by the noble stand against the grosser corruptions, by Luther, but the Reformer himself, held fast to the popish literal sense of the words, "this is my body." In this Calvin and Melancthon differed, and most of the Protestant world now agree.—Luther probably had not a doubt that "in Adam's fall we sinned all"—that, agreeably to the Westminster Catechism, "the *sinfulness* of that estate whereinto man fell, consists in the *guilt* of *Adam's* first sin, and the *want* of original righteousness"—that "all mankind" are thus liable to the pains of hell forever," and must have all suffered, but for "a sacrifice, to *satisfy Divine Justice*." This Catechism, I had supposed had nearly become obsolete, until I noticed new editions of the Old New England Primer, and high recommendations, from Doctors in Divinity, to re-adopt the Catechism,—probably of the class of an aged Minister, who once said he was *too old* to re-examine theories! But I am dwelling too long on this theme, and close with the Author's reflections, after his ascent to the pinnacle of the leaning tower, whose altitude is a defect.

"The summit of this venerable edifice was witness to many of the experiments of Galileo, the great Tuscan philosopher, who astonished and startled Europe by the boldness and sublimity of his discoveries. The most illustrious men in past and present times have ascended its steps, and from its lofty pinnacle looked abroad upon the smiling face of nature."

"In gazing toward the West my attention was directed to an old square tower, (about three miles distant,) which marked the borders where the great sea had been. In the middle ages Pisa was a maritime city, and her navy commanded the respect of nations. I turned my eyes to the East to catch a glimpse of the spires of Florence, but the Appenines interposed to bar the view. I looked below and there were the winding Arno, and the different new rail roads of Tuscany, rapidly engaged in the circulation of life and enterprise through the kingdom. Toward the North were the dark forests and green meadows of the Grand Duke, animated by thousands of cattle and noble horses, and a large company of *camels*, leisurely browsing in the fields, whose progenitors had been brought by the old Crusaders from the land of Palestine. I looked once more unto the *West* (the region of hope and promise,) and there was Leghorn with its commerce, and the flag of my country waving in the breeze! I cast my eyes upon the blue billows of the *Mediterranean*, and lo!—covered with clouds, the emblem of his glory, glistened Corsica, the island which gave birth to the mighty Napoleon; while at its side, verging toward the Italian coast, arose Elbe, its minor sister, which welcomed the fallen warrior to her breast, when the tide and storm of battle had driven his exhausted eagles from the continent.

With lively emotions, I descended, and left the tower, but the recollections and impressions of the place cannot pass away. They will be garnered by memory and emblamed by time."

LAYMAN.

For the Register

INTELLECTUAL PRAYERS.

Being a rambler through our churches of differing denominations, I am struck with the diversity of prayer which I find in them. In some Orthodox churches, technically so called, I find clergymen who pray from the heart and forget their creed. If they should, in their devotions, chance to think that God had from all eternity elected some to everlasting life and elected the remainder to everlasting death, such a thought would naturally chill, yes, freeze the voice of prayer. How can the prayer of weak, blind, sinful man alter such a divine decree! But, the pious Orthodox preacher does not pray according to his *creed*, but according to his *heart*, according to his hopes. He is praying *to* a spirit and he prays *from* his own spirit; he is praying *to* his Father and he prays *as* a child. Wherever I have found an orthodox minister forgetting his fatal creed, I have found one who prays with his *heart* and who moves my heart to prayer; but, wherever I have found one, who prays according to his catechism, I have found one who prays *intellectually*; and his prayers are like a shower of ice on my burning soul. Among those churches, who use the same written forms from early youth to extreme age, I cannot tell how much or how little of true piety is felt or manifested. Through all generations, through all seasons of human life, under all differing circumstances of human condition, the stated prayers are offered. The prayer-book turns neither to the right hand nor to the left. It is so general as to include every particular thing and to exclude everything particular. Of all this I do not complain. The affections no doubt gather about the set phrases. I once belonged to the Episcopal church, and yet love many of its forms; but its prayers seem to me *intellectual*, and I repeat, that an *intellectual* prayer all but petrifies me.

With regard to the "liberal sects" as they are technically called, I find in the public prayers a great variety. Among the Methodists I have heard clergymen pray with an unction and fervor that would have lifted Wesley to the very skies. Such prayers, coming from the felt heart, reach to the very centre of every other hearts. It may be that they were rambling and sometimes incoherent, yet, they were full of piety. Could they have been properly arranged and classically worded, they would be perfect models of true Christian progress.

Amongst Universalists I have heard prayers of the deepest and warmest affection. The parental character of the Deity is put so pre-eminent in their theology, that their hearts warm up prayer to God, as if he was waiting to be gracious to every soul. Their system of faith leads them to thanksgiving rather than to confession and supplication; and generally their devotional services have seemed to me the most partial and restricted in their range of topics. They love to thank God for what they have received and to exult before him in what he has furnished. Accordingly their prayers are often *intellectual*, wanting the deep solemnity of the contrite heart.

Among the Unitarians I have heard prayers full of Christ's spirit of reverence, trust and love. There is a larger field of thought opened to the soul, and human life is regared with profound significance. Among this sect there is a fearless introduction of every day topics which shows how free their pulpit is. Jesus Christ too is noticed in their prayers as the Redeemer of souls, as the Divine Mediator, as the all-sufficient Savior. In some cases I have heard prayers in Unitarian churches remarkable for their beautiful diction: it seemed as if the minister had studied painfully long to find out captivating words and classic euphonies. It was apparent that rhetoric and belles-lettres had more to do with the mind of the speaker than humility and devotion. In a word, the prayers were *intellectual*.

With regard to all sects, who use extemporaneous prayer, in their churches, it seems to me that the *mental* effort of the speaker to produce *devotional* thought is very often apparent, painfully apparent. I can see that he has not made any preparation to address God in his prayer; but has exhausted all his strength in making preparation to address man in his sermon. As I deem public *worship* the first thing in Sabbath duties, I am grieved to see all sects pay so little attention to prayer. The sermon has superceded the prayer by making it a secondary service. These eloquent, intellectual, rhetorical prayers in church fall on my soul, as moonlight in winter falls on my eye, the very image of present coldness *representing absent heat*.

Let me recommend all ministers to spend the time between the ringing of the first and second bells in reading devotional parts of the Bible and good manuals of prayers; but, especially let them enjoy deep communion with God; *then* let them, from a full heart and a burning soul, go into the sacred desk and there lay their offering on the altar, never doubting that the fire of heaven will gently descend and light it up.

VIATOR.

For the Register.

A JEWISH TRADITION.

There is a Jewish Tradition concerning Moses, beautifully illustrating that one should ever have confidence in the rectitude and wisdom of all the divine dispensations. Though a fable, it is not on that account less instructive. The great Prophet, says one of the Jewish Rabbis, was called by God to the top of a high mountain, and there permitted to ask any questions that he pleased, as to the government of the universe. In the midst of one of his enquiries, he was commanded to look down upon the plain below, where was a clear spring of water. At this spring a soldier had alighted from his horse to drink. No sooner had he gone than a little boy came to the place, and finding a purse that the soldier had dropped, took it and went away. Soon after, those came an infirm old man, with hoary hairs and weary with age and travelling, who having quenched his thirst, sat down to rest by the side of the spring.

The soldier, who by this time, missed his purse, returning, demands it of the old man, who affirms that he has not seen it, and appeals to Heaven to attest his innocence, and the truth of his assertion. The soldier not believing him, kills him on the spot. Moses fell on his face in horror and amazement, that such an event should be permitted by God. But the divine voice thus prevents his expostulations. Be not surprised, Moses, that the Judge of all the earth should suffer this. To you there is seemingly no reason why that child should be the occasion of the old man's blood being spilt; but know that the same old man, years ago, was the murderer of that child's father! Know that in every dispensation of Providence there is some wise design, that in every one the Judge of all the earth will do right.

L. G. P—S.

For the Register.

LETTER ON PEACE FROM THE SANDWICH ISLANDS.

I think, Mr. Editor, your readers, so many of whom are friends of peace, will be interested in the following warm-hearted letter which accompanied a donation of *One Hundred Dollars* to the American Peace Society, from a church whose members were, not long ago,—Pagans delighting in war and bloodshed. We began in 1846 to furnish *every* American Missionary Station among the heathen with a copy of our *Book of Peace*, a series of nearly seventy tracts from such advocates of our cause as Worcester, and Channing, and Ladd, and Grimke; and this is *one* of the responses we have received to that effort, the first indeed from a "Native Church." It would have exhilarated the hearts of those men to foresee, that their writings on this great Christian theme would, in so short a time, be producing results, even in pagan lands; and from facts like these the friends of peace now may well take courage.

G. C. B.

Office Am. Peace Soc. Boston, Jan. 18, 1849.

Hilo, Sandwich Islands,
April 24, 1848.

Rev. G. C. BECKWITH.
Cor. Sec. Am. Peace Soc.

MY DEAR BROTHER,—Allow a stranger to address a brief note on a subject of mutual and profound interest.

From the first organization of the A. P. S., we have watched its progress with heartfelt sympathy and ardent prayer. We have viewed it as one of the mildest and most auspicious stars in our moral firmament. We believe that the radiance it diffuses, is heavenly; that it is a creation of "the Father of Lights," and that the beams it so clearly sheds, will one day flood the world. I admire the principles and the operations of this Society. It seems so like "the Kingdom of Heaven,"—small, and quiet, and obscure in its beginnings, but making sure and steady progress, and destined, through the simple energy of reason, and light, and love, to gain a universal conquest over the mind, and heart of man.

That savages, and men who reject the Bible, or over whom the gospel has exerted no transforming influence should "fight and devour one another," is wholly consistent with our fallen and depraved nature; but that saints, who have been born of the Spirit, who have tasted the love of Christ, who have admired and imbibed his meek and lovely spirit, and who have been translated into his peaceful kingdom,—that these should glory in war, and carnage, and strife, is one of the greatest moral absurdities, and one of the greatest moral wonders of the age. How affecting, how painful the thought, that the pious, praying professor, the kind neighbor, the affectionate father, the devoted husband, can reconcile the act of sending a bayonet into the bowels, a ball into the heart, or a fiery bomb into the habitation of another, with the holy law, "Thou shalt love thy neighbor as thy self." Why is it that the church does not better understand, better expound and better exemplify the nature and the doctrines of Christ's Kingdom as a Kingdom of "righteousness and peace and love!" Why is it that ministers do not more generally, more fully and more feelingly expound and urge the doctrines of "the Prince of Peace," of "the God of Love and Peace?" To me it is as clear as sunbeams that, until our gospel shall have subdued the ambitious, the vengeful and bloody spirit of war in its professors, and induce them to "*learn war no more*," it will not have accomplished its legitimate and benign object in our world. But I will not prolong these remarks.

My chief object in addressing you at this time, is to inform you, that you will receive through the secular agent of our Mission, an order on Henry Hill, Esq., Treasurer A. B. C. F. M., for *One Hundred Dollars*, as a donation to the American Peace Society from the Native Church at Hilo, Hawaii. It is but a mite that we are able to cast into your treasury; but be assured, dear sir, we do it with cheerful hearts, and with many prayers and warm desires, that the principles your society advocates, may spread and prevail until they fill the earth with peace and good will.

Were I able, I would like to purchase fifty dollars' worth of your society's publications for gratuitous distribution among seamen, especially the commanders, officers, &c., of our navy, and those of other powers, many of whom touch at our port. Much good might be done with almost any number of copies of "the Book of Peace. It contains an excellent collection of arguments and facts on the subject. Could your society feel able to put any of its publications into my hands, they will be received most gratefully, and distributed according to the best of my judgment.

Praying that the blessing of the God of Peace may rest on you and your fellow laborers,
I am Rev. and dear sir,
Your friend and brother,
TITUS COAN."

Now, does the pastor or the members of this "native Church at Hilo," misconceive the gospel on this subject? Are they too earnest for peace! Have they *done* too much for this cause? If not, what a well merited rebuke is here to many a Church and many a minister of the Prince of Peace in this far more favored land! How many Churches in Boston are in truth more able to give five or ten thousand dollars to the Peace Society! How many *individual* Christians could better afford $100, or even $500 each! If all professed Christians, the world over, would do so much for Peace in proportion to their ability, how soon would war cease from Christendom, if not from the whole earth, forever!

G. C. B.

'WESTWARD THE COURSE OF EMPIRE TAKES ITS WAY."

[From Rev. Mr. Kirk's Sermon, published in the Times.]

Observing men have marked that the progress of civilization and moral power travel with the material light, westward. And this is not merely true as a fact; but it is also true that the very structure of our globe has reference to it. It was not by accident that Eden was found in Asia instead of Europe or Africa; and that America was known to no great European nation before the opening of the XVIth century. The old internal fires that heaved up the outer crust of the globe, were blind forces, but a far-seeing Providence held a rein on them, to guide them whither He would. They gave, under his plastic control, to each continent, a peculiar surface; and consequently, a peculiar climate, and an adaptation to the peculiar conditions of the race that should inhabit the earth. A plan is as clearly to be traced in this feature of the globe, as in its rotundity. Asia was the cradle of human civilization. Amid its luxuriant vegetation, its gigantic physical features, its heaven-scaling mountains and arid deserts, the human race passed its infancy. There, nature is grand and vast, man is a feeble and superstitious creature. Europe, with a different climate, a different soil, and a very different surface, received the race in the second stage of its civilization, under the Greek and Roman types. There new developments were to be made, new preparations for the last great development under the unobstructed power of Christianity.

It has been well observed, that Asia represents the past; Europe, the present; America, the future. Her physical form is a mark of the architectural wisdom, which built the sun, and garnished the heavens. In America, a temperate climate, and extensively, a rugged soil arouses man to the conquest and control of nature. America is the sphere of higher principles; the home of a Christian brotherhood.—Every thing here invites to union. We have indeed a vast space to separate the different members and branches of our political family.—But steam and electricity are now counteracting the separating influence of space. And the permanent application of that great space-annihilating power is guaranteed by the vast, exhaustless, underlying beds of coal which a far-seeing Providence laid up for us, long before we knew our own necessities. On this field the industrial power of the world can be employed under the guidance of that science which Europe has been so long bringing to its present maturity. The discovery of great sources of wealth has always turned the current of human affairs. Such was the influence of the mines of Ophir on Judea and Phenicia in the days of Solomon. I admit that commerce, luxury, architecture and idolatry flourished more than religion in consequence of his making "silver as the stones in Jerusalem," until it was said that "it was not any thing accounted of in the days of Solomon." I allude to it simply to show that it is by opening new sources of wealth, Providence effects great changes in society. Whether these changes shall be for good or evil, may depend on many things; perhaps much on ourselves. The discovery of the Cape of Good Hope opened the wealth of the Indies to Portugal and Holland, and ultimately to England. The crusades poured the tide of commerce over middle Italy, and built up the great cities of Genoa and Pisa and Venice. The discovery of America was a means employed by Providence to give another turn to commerce; and, by opening a new home to men, to open a new theatre for human enterprise, and for the application of new principles to new forms of society. This is God's method of working.

HIRAM POWERS.

[From Cist's (Cincinnati) Weekly Advertiser.]

CAMBRIDGE, Dec. 22, 1848.

Miner K. Kellogg:

My Dear Sir:—I duly received your favor of the 6th, and yesterday the little pamphlet entitled "Justice to Hiram Powers," reached me.

It gives me a fuller knowledge than I possessed before of this painful controversy. It is quite plain to me that some strange misconception lies at the foundation of it. I cannot perceive in reading the letter that our friend has any thing to reproach himself with. He contracted to deliver a duplicate of the "Slave" to Mr. Robb at Florence, in June 1848. He neither failed, nor put himself in the way of failing in the fulfilment of that contract. That he should in the meantime, send to the United States, for exhibition, for his own benefit, either the statue designed for Mr. Robb, or another repetition of the same original (as he was enabled to do by the liberality of his English patrons) was not only not inconsistent with his contract, but was in the exercise of a right expressly reserved by Mr. Powers.

It is not on account of the pecuniary loss to Powers that I lament this misunderstanding.—You and I who know him well—who know his acute sensibility and high sense of honor, need not to be told how much pain and disappointment must have been caused to him by this most unpleasant affair. He had long looked forward to the exhibition of a statue in this country, (which he loves with the ardor of a true patriot) as an era in his life. It was not for the sake of the pecuniary benefit, though after his long struggles and privations, he was richly entitled to that. However proud he may be for himself, when he thinks of wife and children, the pride of the artist is lost in the feelings of the man.—No one could blame Powers if with these feelings he looked forward with interest to the exhibition of the "Slave" in this country as likely to yield him some compensation for the long and bitter noviciate through which the young and friendless artist, however gifted, is obliged to pass.

But Powers has as little love of money as any person I know. He looked forward with eagerness to the exhibition of a statue in America for a very different reason. He loves his country and his soul is in his art. He wished to enjoy the proud satisfaction of reflecting honor upon his country—and most assuredly no artist living or dead has done it in a higher degree. What is there in the life of a common man like the feelings with which a patriotic artist sends home to his country the first great creation of his genius!

You are aware that the first "Slave" was exhibited by Mr. Grant, its proprietor, gratuitously, in London while I was there. It gave powers at once a European name. It was the subject of general admiration. A nobleman of great knowledge and taste in the arts, after speaking of it in terms of unbounded praise, desired me to write to Powers to execute for him a work for £800; on any subject he might choose, and to take his own time. Another very good judge, himself a distinguished artist, said to me, there had been nothing equal to it seen in London for twenty years. One of the foreign ministers told me it was well worth two thousand pounds sterling. These were pleasant things to be able to write to our friend in Florence.

You have also been able to send him to substantial good news of the reception of the "Slave" in the eastern cities and in Cincinnati; but in New Orleans he is likely, I fear, to reap little but a harvest of controversy and disgust. This would have deeply grieved my lamented friend Wilde. In his exhibition at New Orleans, our friend Powers is to encounter the work of a rival which even he cannot surpass, the work of his own chisel; as he has already encountered legal obstruction, expense, and obloquy; a discouraging reception for the first production of one of the most noble-spirited and gifted artists and true hearted men that ever lived!

But these are troubles of a day. They will wound Powers, but they cannot hurt him. He has already achieved a reputation, second to that of no living artist, for himself and his country. Of a handsome competence, if not of fortune, if he lives a few years longer he is sure. The respect and affection of all who know him he possesses in no measured degree.

Deeply regretting for your own sake the trouble you have had in this unpleasant affair, I remain, dear sir, with great regard, sincerely yours,

EDWARD EVERETT.

JOHN FOSTER'S VIEWS OF THE BIBLE, AND OF THE FUTURE STATE.

[From the Christian Review for January.]

In his religions studies and meditations, he dwelt more on the darkness of the Scriptures, than on their light—on what they did not say, than on what they did say. He firmly believed that the Bible did not contain a complete system of truths—a system perfect in all its parts—that it is, in fact, a book of fragments. He earnestly coveted a clearer, fuller, and more definite information. Dr. Cheever says that Foster desired what is utterly inconsistent with the nature of faith. Dr. Cheever maintains that a certain degree of obscurity and uncertainty is essential to faith. It is not impossible that the Dr.'s own views on this subject may be somewhat confused. We cannot conceive why a statement must be difficult to be understood, or susceptible of diverse interpretation, in order to be an object of faith. The doctrine of a future state of retribution is an object of faith, not because of any obscurity or clearness in the Biblical statements of it, but because the evidence of its truth is not experience, but the word of God. The accusation against Foster, that he was "so weak in the vigor of an entire faith," is grounded,—if intelligently grounded on any thing,—on the fact that he was so deeply sensible of the incompleteness of Divine revelation—that there are so many very important subjects which the Bible but barely mentions, or in regard to which it maintains entire silence, as to which it is quite conceivable that very much might have been revealed. His earnest questioning and strong desire to know more, may, at times, perhaps, have appeared like impatience. But if his solicitude to know more of an hereafter brought him too often and too violently against the "dead wall," and if he felt displeased that the boundary should have been fixed so near him—that is far more pardonable and consistent with the condition of man in this life than the conduct of the great body of Christians and of divines, who never once, during their sojourn on earth, advance to the frontiers of the world, and there, on tip-toe, strain their eyes to catch some glimpses of the interminable expanse which is but just the other side of that "dead wall."

Foster may have felt, to an injurious extent, the fragmentary character of the Bible. This conviction would effectually keep him from paying much attention to systematic writers on divinity; and also from elaborating out of the Bible a complete system for himself. Perhaps, in this we judge him too leniently; for we must plead guilty, to some extent, of the same offence. We never have felt great veneration for system makers in theology. We have derived but little benefit from them. When in darkness we always look for light to some fragmentary writer. There we expect to find the doctrine exhibited in its own true shape; not having been subjected to unnatural violence in order to make it fit a particular niche in a creed.

Of revealed truths, he dwelt almost habitually on the awful and the threatening. No uninspired man ever saw farther into such subjects, or felt them more deeply. During the latter half of his life he seems to have had his being in the very shadow of the everlasting world.—He was ever trying to peep through the chinks in the "dead wall." He longed to know what there was beyond. We never have met with a writer whose soul was so full of the solemnities of the future state.

There is not a book in the English language more full of eternity than Foster's "Living for Immortality." No one ever felt more profoundly than he, the terribleness of dying an enemy to God.

With this temper of mind, and these habitual convictions, it seems, at first sight, impossible that Foster should not believe in the eternity of future punishment. Yet such the fact appears to have been. We regret his course in reference to this doctrine. We are persuaded, however, that the cause of this denial is not so recondite, nor so difficult of explanation, as those of his reviewers, who have taken any notice of it, have supposed. We can, by no means, agree with those who ascribe it to the weakness of his faith as a Christian. It does not require strong faith to believe this doctrine. Multitudes believe it who have not, at all, the faith of God's elect. Were strong faith indispensable in order to the reception of this truth, most of those who accuse Foster of being "so weak in the vigor of an entire faith," would have been as great unbelievers as he. It is, indeed, sad that his views on this subject were not more scriptural. But it is much more sad to reflect, that scarcely one, of all those who profess to believe in eternal punishment, has so deep, so abiding, and so salutary a sense of eternal realities as Foster had. Let those who are startled by such an anomaly in his creed, compare the frames of their own minds with that of Foster's, before they severely condemn him.

We cannot refer his denial of this doctrine to his want of reverence for, or confidence in, the Bible as the word of God. We do not remember to have met with anything implying a doubt on his part, as to the plenary inspiration of the scriptures, especially after the revival in his heart while at Chichester. He did not deny a doctrine which he supposed the Bible taught.

This strange feature of his belief may, we think, be accounted for, without bringing any suspicion on his Christian character. We think that it resulted legitimately from the natural defectiveness of his mind, increased by untoward circumstances. The grand peculiarity of his intellect, which towered immensely above all its gigantic associates, was the power, almost superhuman, to grasp dark and awful subjects. His visions of eternity and of hell were, we may suppose from the nature and compass of his mind, such as few men have ever beheld. The sight was to himself painful beyond all endurance. When he looked it fully in the face, it was more than he could bear.* It is the peculiarity of some eyes that their side glances are more delicate and true than their direct gaze.—It was so with Foster's mind with reference to this subject. When he viewed men in their relation to eternity, he spoke to them as if clothed with the solemnity and power of the world to come. But when he turned around to see the great vision that so stirred up his soul, his strength failed, and he earnestly sought some way of escape.

If this was the case with Foster, his experience was by no means singular. Though we have not known any who, from the same cause, did actually disbelieve in eternal punishment, we have known some excellent individuals who always felt a painful shrinking in view of this subject. Were they not fortified against such a feeling they would have disbelieved. As far as our acquaintance extends, such persons have far greater awe of eternal things resting on their souls than those who never have experienced any difficulty in making endless misery appear as truth.

* * * There were some Orthodox divines with whom he associated who did not believe in eternal punishment. The unbelief may be more extensive than we are apt to think. The doctrine of eternal punishment was vigorously opposed in the meeting of the "Christian Alliance."—This would have its influence, as it fell in with the previous bias of his mind. But what would have much greater weight with him, is the most alarming, and well nigh universal fact, that those who professedly believed the doctrine, preached it, and habitually lived as though they believed it not.

*This consideration, we think, fully explains his singular position. He had the most overwhelming conceptions of the vastness of eternity. John Foster could not pronounce the word eternity as he would any other word of four syllables, without any attempt to comprehend its meaning. But he strove to penetrate the fearful depths of its infinite import. He applied to it the measuring line of human arithmetic till finite numbers were exhausted. He sent his imagination forth to explore the infinite expanse, till it paused on its weary wing and could advance no further. And then when he reflected that he had as yet advanced but to the threshhold, and all its undiminished ages still lay beyond, he shrunk back trembling at the vastness of his own conception, and dared not come to a conclusion that would consign a portion of the human family to such an eternity of wretchedness.

He felt compelled as it were to escape to some alternative. And then his deficiency in the department of biblical criticism enabled him to adopt an alternative that a biblical critic never could. Where they would have been compelled to the conclusion (however fearful) that the punishment for sin will be eternal, he, impelled by the force of the impression on his own mind of the fearfulness of such a result, and not being prepared to appreciate the Bible arguments in its favor, found a way of escape.

[Ed. Review.

THE GOVERNOR'S ADDRESS.

We place before our readers some of the topics of this annual document.

Financial.

After a brief and appropriate introduction, Gov. BRIGGS presents the financial state of things, viz.—The Receipts into the Treasury the last year were $560,029,56; Expenditures 548,674,97; leaving a balance in favor of $11,354,59.

The Resources of the Commonwealth amounted, in total, to $1,651,744; the debt to 1,038,949,36; leaving a balance in favor of $612,794,64; to which adding cash on hand, Jan. 1, 1849, $11,300,00, makes $624,094,64.

"The amount paid for the cost of the last legislature, over that of the year 1847, by reason of the great length of the session, was more than 23,000 dollars.

So great has been the public dissatisfaction in several of our sister States at the protracted sessions of their Legislatures, that they have been induced to provide a remedy by constitutional provisions and limitations. I am quite sure that no such remedy will ever become necessary in this Commonwealth."

The Pauper System and the Militia System.

Gov. B. next calls attention to the large and increasing burden of supporting the State Paupers—which last year amounted nearly to 99,000 dollars. He recommends that the charge be transferred from the State to the several towns.

From this topic the Gov. proceeds to the militia system of which he says: (and it is surely an encouraging sign of the progress of peace sentiments, or at least shows that the people consider a volunteer militia, gathered on the exigency when it arrives, sufficient:—

"For the last twenty years, the whole subject of the militia has sunk in importance in the public mind, and in most of the States, has lost the popular favor. The consequence is, that, in many of the States, the requirements of the laws of Congress are neglected, whilst the legislation of other States is in direct conflict with those laws."

Gov. Briggs recommends no measures on the subject; and when so wise a man as he has none to recommend, we may be sure it is a desperate case. As to the *conflict* of laws, it is surely useless to attempt to continue laws whose life has gone out, or to revive those which by common consent, and common sense, become obsolete.

The Judiciary and Penal System.

The Gov. next alludes to the Judiciary, the salary of whose officers he recommends to be raised, to secure the able administration of justice which has hitherto distinguished the State. Within five years, nine Judges have resigned their place, and out of eleven appointments, ten have declined.

Having touched with approbation, on the various public institutions wholly or in part under the direction of the State, on the School for Idiots in connexion with the Perkins Blind Asylum; on the Charlestown State Prison, (whose expenditure, by circumstances over which the Warden and other officers had no control, was some 4000 dollars above the preceding year,) he next considers the penal laws as follows:

"The subject of penal laws has occupied very much of the public attention of late, in our own, and in other countries. The discussions upon it have led to their amelioration in most civilized and Christian states. The reformation of offenders, as one of the ends of punishment, has entered more into modern, than it did into more ancient, codes of penal jurisprudence. The number of capital offences has been greatly reduced, and, in some governments, capital punishments have been abrogated. In our own Commonwealth, the number of crimes now punishable by death is four. On former occasions, I have called the attention of the Legislature to this subject, and recommended the propriety of abolishing the punishment of death, except in cases of wilful murder. It seems to me, that the reasons for such an alteration of our penal laws are every year gaining strength. I am satisfied, that such a change in existing laws as will make only murder in the first degree punishable with death, and subject the other crimes, now made capital, to imprisonment for a long term of years, or for life, would meet with the public approbation, lead to the more certain punishment of crimes, and increase the safety of the community."

The Board of Education, Normal Schools, and Hon. Horace Mann.

The Gov. dwells on the Reform School, (of which we have already published full accounts,) and passes from this topic to Education. We quote what he says of the progress of Education in connection with the Board, the action of the Normal Schools, and the services of their Secretary, Hon. HORACE MANN.

"In the report of the Board of Education for 1848, the most convincing proof is furnished that, within the last twelve years, the influence of the Board, the action of the Normal Schools, and the services of their Secretary, have given an impulse to popular education, the most gratifying to its friends, and beneficial to the public. During that time, there has been a gradual increase of the proportion of the whole number of children in the Commonwealth, who attend schools, the annual amount appropriated for the support of common schools has been doubled, and more than two millions of dollars have been expended in school districts, for repairing and building school houses. These are cheering and important facts, and they clearly indicate the increasing interest which the people take in the sacred cause of education.

The HON. HORACE MANN, who has been the Secretary of the Board of Education from the time of its organization, has made his Twelfth Annual Report; and this report terminates his official connection with the Board. By the voice of his fellow-citizens, he has been called to another and a different field of action. These twelve extraordinary reports of the late Secretary of the Board have not only exerted a great influence in his own Commonwealth, and in the other States of this Union, but they have attracted the attention, been eagerly sought and read by, and excited the admiration and respect of, the friends of education, of letters, and of learning, throughout all the governments of enlightened Europe. The estimation in which the Board of Education hold Horace Mann and his services, will appear by the resolutions unanimously passed at their last annual meeting, placed upon their record, and which are made a part of their report to the Legislature. They say "that, in reviewing the official course of the Secretary of the Board, we are led to contemplate extraordinary proofs of the devotion of talents of the highest order, under the influence of the purest motives, to a work of usefulness, which, in respect alike to the magnitude of its results, and the nature and extent of the labor involved in it, must be deemed as unsurpassed in the annals of the Commonwealth;" and "that, yielding to the necessity of dissolving the connection, which has so long subsisted between the Board and its late Secretary, we desire to place on record, and to tender to Mr. Mann, the most unqualified assurance of our official approbation of his services, and of our warmest personal regard, and best wishes for his future usefulness, honor, and happiness." After five years of personal and official intercourse with Mr. Mann, it gives me great pleasure to say, that these resolutions meet my entire and sincere approbation. He has made himself a benefactor of his race. The memory of his extraordinary services in the cause of education will be treasured up in the true hearts of one whole generation of the children of his native Commonwealth, who have been the witnesses of his labors, and the partakers of their fruits. The memory will as certainly be transmitted to those who shall follow them as one generation of men will, by the physical laws of their being, be succeeded by another.

Freedom in the Territories, and Perpetuity of the Union.

Freedom in the territories recently acquired, and the Perpetuity of the Union, form the concluding topics of the Address. On the former he observes, that Massachusetts "must maintain with unflinching firmness" the "position" she has assumed so many years past, in her executive communications and official proceedings; and he thinks "no one can doubt that the course of their public functionaries at home, and in Congress, has truly reflected the views of the people of the Commonwealth." He adds on the same topic;

"So deep and universal is the conviction of the justice and inhumanity of slavery, that no one thing would have a stronger tendency to shake the integrity of the Union itself, or to render the existing institution of slavery where it is, insecure, than a determined effort, by its friends, to give it perpetuity by extending the area of its existence."

On the perpetuity of the Union, the Gov. presents the following very striking facts:

During sixty years, there has been but one instance, in which a state, or the people of a state, have so far resisted the laws of the Union as to require the power of the Union to enforce obedience to those laws. In that case, obedience was secured without the conflict of arms, or the shedding of blood. During the same period of time, with one exception, there has been, among the thirty states which now constitute the Union, no insurrection or defiance of the laws of any

State, by its citizens which required the military power to put it down. In all that time, embracing a period nearly equal to that which belongs to two generations of men, no citizen, either under the laws of the general or state governments, has been subjected to the forfeiture of his estate, or been put to death for any political offence.—There have been occasions when party contests have been warm and animated, and when great excitement has agitated the public mind. But the parties to these excitements, whether in regard to state or national affairs, have stopped short of violence, and bowed in submission to the laws and the constitutions of the land. All political contests for power have been settled by the silent, peaceful, but resistless authority of the ballot-box,—an authority as omnipotent, for the purposes and time prescribed for its operation, by the Constitution under which it is exercised, as the voice of fate. For sixty years, the bayonet or the sword has never been raised to enforce its decree. On the seventh of Nov., 1848, three millions of voters, dispersed throughout these thirty states, which, with their territories, cover an area nearly as large as the whole of Europe, went to the polls under the regulations of the local laws of the several states, between the rising and the setting sun, elected a chief magistrate of the Republic for four years. That election changed the administration of the government of the Union, having, at its disposal, a hundred thousand offices, and the annual expenditure of forty millions of dollars, from the hands of one party into the hands of another. Yet, in three days, through the agency of electricity, the result was known from one extremity of the Union to the other; and that public mind, so recently agitated like the billows of the ocean, was as quiet and as calm as though no election had been held, and the power of a mighty Republic had not changed hands.

Every reader will unite with the Governor in the closing sentence of his valuable Address, in which, with his customary salutations to the Gentlemen of the Legislature, he says to them:

"Guided by wisdom from above, may the result of your deliberations meet the approbation of your constituents, and be beneficial to the Commonwealth!"

CHRISTIAN REGISTER

BOSTON, SATURDAY, JAN. 27, 1849.

INTERPRETATION OF MATTHEW V., 21, 22.

"Ye have heard that it was said by [to] them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire."—Matt. v. 21, 22.

This is confessedly a difficult passage. We submit not only to the common, but critical reader, a different interpretation from the one which generally prevails. A few explanations of words and phrases may first be necessary.

v. 21. The preposition *to*, in brackets, seems to be demanded by the law of usage in other places, as in Rom. ix. 12, 26. The command, "Thou shalt not kill," is in the Law; the clause, "whosoever" &c., was traditionary, and seems added as a motive, to deter from the commission of crime. The word "judgment," by a usage well known under the figure of speech called 'metonymy,' designates the place where judgment was rendered. It was an inferior or smaller tribunal, established in each city of Palestine, subordinate to the Supreme Council or Sanhedrim, and according to Josephus consisted of seven judges, who took cognizance of murder, and various other matters; but an appeal could be made from this court to the Sanhedrim.

v. 22. Raca, is a word of Hebrew origin, and is equivalent to Good-for-nothing, Worthless.

The "council" was the Sanhedrim—the highest court of the Jewish nation, which had the power of passing sentence of death; though, as Judea was now a Roman province, the sentence could not be executed without the sanction of the Roman governor of the province.

"Thou fool"—a bitterer epithet here than Raca, and expressive of contempt. This is an instance which shows how words receive a deeper shade of meaning from their position; for this word "fool" is used by our Lord himself, as in the passages, "he shall be likened unto a foolish man—" "Ye fools and blind!" &c. Matt. vii. 26, xxiii. 17.

"Heli-fire—" literally the Gehenna of fire. Gehenna was the valley of Hinnom—a deep ravine beneath the brow of Mt. Zion, on the south side of Jerusalem, running eastward until it unites with the valley of Jehoshaphat, at the S. E. corner of Mt. Zion, which runs down and out in a low point. Here, where it opens into the other valley, the Jews adopting the horrid rites of Baal and Moloch, burned their sons and daughters in the fire. According to Dr. Robinson, in his Travels, this was why it was called the valley of fire—for he says there is no evidence of any other fires having been kept up in the valley. But in his Lexicon he says that the valley was the receptacle for all the filth of the city, to consume which fires would appear from time to time kept up." Here, moreover, amid the carcasses of animals, were thrown the dead bodies of malefactors who were denied burial--- a horrid fate.

The way is now prepared to submit our interpretation as follows:

You have heard from your teachers, the Scribes and Pharisees, said Jesus to the multitude around him,—you have heard the command promulgated to the people of old, Thou shalt not kill; and whosoever shall kill shall be liable to be arraigned before the tribunal of the seven. I have something more to say on this subject than your teachers of the present day. I tell you that to let your anger rise hastily and without any cause against your fellow man, tends to wrong doing towards him which shall bring you in judgment before the tribunal of the seven. I say that to let your anger break out in offensive epithets, such as Mean, Good-for-nothing, or Worthless, will render you still more liable to commit an outrage which shall carry you at once to the court of the Sanhedrim. I say still further, that to suffer yourself to be yet more exasperated, and to passion add contempt which shall find vent in calling your brother a fool, will put you in danger of the commission of some high-handed outrage against him yet more aggravated, the end of which will be the ignominious exposure of your condemned, unburied person—a castaway—in Hinnom's valley of burning fire.

Such is our interpretation. The passage so understood, is a *prudential maxim*, like many in this same sermon on the Mount. The source of evil, the spring of evil deeds, is the heart.—The scribes and Pharisees overlooked this, and it is a very general habit to overlook it. Jesus called on men to look within. "Out of the heart," said he, "proceed evil thoughts, murders, adulteries, fornications, thefts, falsewitnesses, blasphemies." He would guard men against the commission of these sins, by leading them to guard the heart. The bad passions of the heart exposed both to the commission of crime and to its punishment. The passion of causeless anger is a murderous feeling; beware therefore against its indulgence, for it may bring on you great shame here among your fellow men.

Nothing appears to us more forced than the usual interpretation of this passage. Says Mr. Barnes, "he that hates his brother," &c. &c., "shall be punished with a severity *similar* to that inflicted by the court of judgment, or by the council, or represented by being *burnt alive* in the horrid valley of Hinnom!" "As these offences [viz. anger and contempt,] were not cognizable before the Jewish tribunal," continues Mr. Barnes, "he [Jesus] must mean that they will be punished *hereafter*. And *all* these expressions relate to *degrees of punishment* proportionate to crime, in a future world of justice and wo."

Says Mr. Livermore on the first clause of verse 22, "to express the exact sense," the liability is "to such a punishment from God as may be *parallel* with that which the tribunal commands to be inflicted." And still further, on the words "Thou fool,"—Mr. L. adds, that our Saviour's "idea seems to have been that for the most opprobious words, and the corresponding tempers which prompted their use, a man would be subject, whether in this life or the future one, to the punishment of God, punishment as much severer in degree than those before mentioned, as the burning fires of Hinnom would exceed in severity the punishment inflicted by the tribunal of the Seven and the Sanhedrim."

These two last interpretations differ only in one respect, that the former decides the place of punishment for the sin or sins here specified, to be hereafter; the latter, to be whether in this life or the future one." And further on, Mr. L. says, "Where these punishments will be inflicted, he [Jesus] does not say. The man, who indulges wicked feelings against his brother man, is in this world punished; his anger is the torture of his soul, and unless repented or forsaken must prove his wo in all future states of his being." Now we do not see that the criminality of anger, and offensive words, and their respective degrees of spritual punishments is here the point at all. But another important and very significant point is presented, viz. that anger being a murderous passion, breaking out and increasing its flame in offensive words, *tends* to the most unhappy personal consequences in this life to the man who indulges it. How many murders has it committed!

In conclusion, let the Christian disciple go forth and seek "the lost" to society, young and old, and reason with them in the sentiment and spirit of these words of Jesus as we have interpreted them. Would that Christians would try the experiment! It would diminish crime. It would make many strong by revealing to them their inward weakness, and the source of danger as lying in the heart. It would help in the reformation of society. It would do more than all threats of everlasting hell-fire in another life beyond the present. Though no such awful fate can now be held up to deter from the commission of crime, as Hinnom's valley of fire, yet are there such sad temporal consequences and awful earthly terminations of sin and crime, that if faithfully and effectually laid before the young, or presented to the neglected, ignorant adult, as were the mass whom our Saviour was addressing, they would not fail to be impressed, and not only taught the danger of cherishing causeless anger and uttering bitter and harsh epithets, but they would feel the need of repentance and newness of life to which the same Saviour calls them.

THE REITERATION OF THE CHARGE OF CONCEALMENT OF OPINION.

The perfectly frank manner in which, in his series of valuable articles, our correspondent "F. P." spoke of some clergymen, and Mr. Mellen in particular, who, entertaining more liberal opinions than prevailed at the time, were not disposed to avow them on the ground of the obloquy which they would incur, has been seized on as was natural by the Observatory, in the same number which we noticed last week, in confirmation of its charge that "Unitarianism in this country had its origin in concealment."

Now the gentlemen of the Observatory are guilty of the unworthy procedure of finding a few temporizing men of liberal opinions, whom Liberal Christians unite to condemn as much as any body, and from these few they judge all. They do this, when we have shown them from the annals of the Liberal churches the names of our ministers who have always been true to express their convictions. To persist, as do the Rev. gentlemen of the Observatory, in the charge of concealment against the body of early Unitarian ministers, while only a few such as Mr. Mellen can be found against whom it can hold good, is we say a flagrant and baseless calumny.

"We venture," says the Observatory, "to make this rich quotation from the Register, at the risk of being reviled as uncharitable and malignant, by those who have no other way to meet an unpleasant fact or an unwelcome truth." We deny not the fact, but we say that one, or two, or five such instances would not prove the early Unitarians in this country to have been temporizing and hypocritical. We say, and it has been shown again and again, that the great majority of liberal ministers concealed nothing; on the contrary, their opinions, deliberately formed, were fully avowed and known. We say further, under such circumstances, when the body of the early liberal ministers were sincere, frank, and faithful, that to make the exception the rule of the whole body, to stigmatize the body for the faults of a few, is a slander which is certainly "uncharitable," and if the word "malignant" be used to denote its type and inveteracy, it belongs to the case of the Observatory in as great a degree as any with which we have ever been acquainted.

"UNITARIANISM AND ORTHODOXY."

The INDEPENDENT has a second editorial on this subject, in the number for Jan. 11. We accept the statement of the Independent, that "the point now to be considered further is,

1. Not whether the settlement of Mr. King over the Hollis-street Church was or was not the index and result of a virtual union between the Unitarian and Universalist bodies; nor whether the Unitarians have gained themselves credit by such union, supposing it made.

2. Nor, whether there have been or have not been the manifestations of sincere piety in individuals trained under the Unitarian system.—We may grant this as freely as it is claimed, and still believe—though holding, with Coleridge, that a man may be more and other than his belief, so that a false doctrine shall not necessarily make him a heretic, while an evil heart can make any doctrine heretical—that the certain tendency of error is, and that its realized effect must be if it be left uncounteracted, to dwarf the growth or to prevent the existence of piety in the heart.

3. Nor, whether all men professedly orthodox, agree in their views of the inspiration of the Scriptures. Some may object to a particular statement of that or any other article of the system, or may even intelligently reject such article; while holding firmly—though, as we think, inconsequently—the other elements of the entire system."

But we dissent from the Independent when it says, that "the point referred to in the former remarks" had no reference to the third of these statements. We recall its attention to that first article, and we refer our readers to it as copied into the Register, that the gentlemen of the Independent did make plenary inspiration—the inspiration of *all* parts of the Scriptures—the ground of essential difference between Orthodoxy and Unitarianism. We are glad that they have receded from that position, as we knew they ought, but should have been better pleased had they openly and frankly said they had done it, instead of diverting attention from the step.

We thank the Independent also for the concession, which has become more common with the increase of the influence and authority of Coleridge among Orthodox men, that "a man may be more and other than his belief," and therefore there "may have been manifestations of sincere piety in individuals trained under the Unitarian system." But the Independent gives no more than he receives from us. There are "manifestations of sincere piety in individuals trained under the Orthodox system." But there is no such general excellence and superiority of Christian character in that denomination, judging by the standard of the gospel, as to make us feel that Orthodoxy is the truth, or is the direct cause of the piety we see existing among them. We think we see clearly that even in persons of undisputed piety, their Orthodoxy, just so far as it *distinguishes* them, destroys the symmetry of their Christian character, and hinders their growth into the measure of the stature of the fulness of Christ.

Having made the three preceding statements, the Independent comes to say (4) that

"The real and only question referred to by us, and now to be considered, is this: Whether there is, or is not, a radical discrepancy between the Unitarian and the Orthodox systems, regarding them in their intrinsic elements, and as objective realities; such a discrepancy as should naturally prevent those who hold the latter from exchanging acts as fellowship with the advocates of the former?"

"Undoubtly," adds the independent, "we think there is." We may have something to say to this in some future paper, as we have before expressed a design to make a comparison of views; but we must pass it by for the present.

The Independent then proceeds to dilineate the two systems—Orthodoxy and Unitarianism. Our concern now is not with the former, which therefore we shall not at present quote; but the following is its account of Unitarianism:

"And, on the other hand, the Unitarian scheme has *its* integrity. Doubtless, its adherents vary widely in the modes by which they express it, and some of them develope it with greater intrinsic completeness than do others, and with a more fearless and resolute logic.—But still there is among them a substantial agreement. Starting with the recognition of no positive Divine Law, but only of certain abstract principles of propriety and virtue, their system perceives in man a creature of noble, but often misguided powers, who frequently mistakes and sometimes sins, but who is in peril of no Judgment, and no Punishment, save as these terms symbolically express that detriment and pain which are the fruits of wrong-doing; a creature rather unfortunate than guilty, and whose circumstances, more than his dispositions, are to blame for his indoction. What he needs, therefore, upon this scheme, is not Redemption or Regeneration, but Education. He wants clearer views of God and Immortality, and of the requirements of Virtue. And it is this want only which the Scriptures supply. They contain many interesting fragments of ancient history; many maxims in morals and prudence that are weighty and pregnant; much beautiful poetry; some examples worthy of imitation; and though they embrace many errors, though some of their Books are not probably authentic, and others are valuable rather as literary curiosities than as means of edification—still more or less of supernatural agency has been concerned in their composition, they all deserve our attention, and Christ is the highest and most authoritative Teacher, and the most finished Exemplar of purity and virtue that the world has seen. What He said, whenever it can be relied on as correctly reported, is admitted with most Unitarians to conclude discussions, though many would think that he occasionally spoke extravagantly, as in his descriptions of Hell and of Judgment, and others would boldly affirm that he erred and was mistaken. The Epistles are of value, as showing how the truth of Christ operated on the minds of men so constituted and trained as Peter, and Paul, and John. But they have no *authority*, and are to be regarded as substantially on a par with the writings of any eminent but fallible Christian.

Now we do not believe there is one of our readers who will not pronounce this an unjust and most inadequate statement of his faith; and many will be tempted to say, What better could you expect from an Orthodox opponent? It is, indeed, marvellous, how, with the writings of Drs. Channing, Ware, Dewey, of Andrew P. Peabody, the published sermons of Dr. Gannett and others, and the numbers of the Christian Examiner before them, the gentlemen of the Independent could frame such a paragraph. We should reflect on their intelligence, to say that they have not informed themselves of expositions of the Unitarian faith, as contained in the authors above named. We will speak what we think,—that the Independent has not the qualities of *fairness* and *justice* to represent our faith as it is. In regard to its present exposition, if the fable of Jupiter and the Deformed were to be acted over, and the Independent instead of choosing one or two things from the heap of deformities, should take them all together, and so make one body, it would be about as good a specimen of "comparative anatomy" as this which it has given us in trying its hand at comparative theology. Not a man within any compass of Unitarianism as latitudinarian as the Independent shall choose to have it, but will reject this "scheme" drawn up for him.

"Starting with the recognition of no positive Divine Law, but only of certain abstract principles of propriety and virtue!" A statement so outrageously inadequate, in the face of what our denomination has written, and what it solemnly believes, is enough to make one feel that it were well if he who wrote it had even "abstract principles of propriety and virtue" to boast of.

Shall we delineate for the Independent a section of Unitarianism! Of course we have not space for any entire delineation. We think the great body of the denomination will respond to what we say. It may be convenient to use some of the language of the Independent in its delineations of Orthodoxy.

The Unitarian system recognizes "a Divine Law extending in its authority to all the intelligent creatures of God, and to man among them; a law spiritual in its requirements, and definite, immutable in the sanctions which fortify it. Following the guidance of the Scriptures, this system sees man in the person of Adam, in a state at first of innocence. "It finds him soon lapsed from this state of holiness into transgression." Adam is a representative man—the type of the race. Every human being stands related as Adam to God and his Law There is a period in life, as in childhood, when man does neither good nor evil, but is in a state of innocency as was Adam. From this state every one passes as did Adam; and, with a bias which did not exist in him; a bias of transmitted, hereditary inclinations and tastes, commits transgression, becomes a sinner. And here the Gospel meets him, and was designed to meet him, with its remedies and aids, with its power to redeem from sin and make him holy. Jesus Christ, its author, is the Son of God, who in his pre-eminence is truly the only begotten Son of God. He came to call sinners to repentance. All his teachings, life, death, and subsequent glory, bear on this great result, and so far as it is accomplished, the object of his mission is accomplished. Pardon is secured in his name, in so far as he secures repentance: and we are told he "is exalted to give repentance," i.e., to produce it by his influence. Pardon being bestowed, and having the assurance of such a name as Jesus, that all needed spiritual aid shall be granted in order to become perfect; believing in him and in the Father who sent him, and of whom we learn still more fully from him that was sent,—what ground is there not for hope and joy? The Divine Law which we have broken, and whose penalty is death, hangs not now threateningly over us, for He who ordained it, has pledged the remission of its penalty to him who repents; and the immutability of its penalty lies here, that punishment shall last as long as sin lasts. Nor are its sanctions lightly regarded by us. Practically we are distinguished by nothing more than by our sense of the holiness of God's Law. But no added majesty is given it, in our esteem, by supposing that it called for the sufferings of Christ as an atonement, before He who ordained the Law could forgive its violation. If we look around among those who so regard it, we see no proof in the life that they have any greater practical sense than we of the majesty of the Law, but the notion is with them fictitious and inoperative; except, indeed, that it works injuriously. Our highest view of Christ is, that he came to effect our conformity to the Law, and so prepare us for the presence of Him, whose bosom is the seat of Law; Him who making man in His own image, made man's bosom also the seat of Law, and when man violated it and the harmony was broken, sent His Son to restore it again in man, and make man one with God.

For the Register.

STATE OF SOCIETY AND MANNERS IN BOSTON, SIXTY YEARS AGO.—NO. III.

"Our dissipation, extravagance and indolence, astonish older countries. If luxury, intemperance and sensuality, constitute a life of pleasure, then do we of this town most certainly lead it."

Such is the description, by one of the clergymen of Boston, of the prevailing habits and manners of the people between sixty and seventy years ago. At that period, the whole population could not have exceeded twenty thousand; and there was consequently a nearer inspection and more intimate knowledge of the actual condition of society and of the relations of one class of the community with the rest, than would be possible at the present, when our city embraces more than six times that number, and occupies a much wider space.

Now had this been the testimony of some other than Dr. Clarke; of his venerable colleague, for example, or of any stern observer of men and manners, who had survived his day for social enjoyment, and with advancing life was disposed to look with severity upon pleasures, for which he had no longer any taste, we should accept it with distrust, and perhaps dispose of it with something of the feeling, with which we read Dr. Sewall's or Dr. Chauncey's angry rebukes of those who failed at that day to come up to the Thursday Lecture, a countless generation of whom still survive; or as we smile at the denunciations of that painful and faithful man of God, Eliot, of Roxbury, against "wigs and long hair," the wearing of which, was, in his view, a sin of the deepest dye, to be preached against and to be prayed against; to "the insuperable lust" for which he ascribed the Indians wars and all the other calamities of the country.

But the testimony we have set at the head of this article is of a different kind. Here is, comparatively, a young man, an accomplished scholar and clergyman, with dispositions and tastes eminently adapted to social enjoyment, sought and desired of all, even by those whose characters he disapproved, and richly endued with talents and graces to adorn, instruct and delight any circle, distinguished or humble, to which, professionally or personally, he might choose to unite himself And it is such as one that tells us, "*In no place is the love of pleasure more evident among all classes than in this town.*"

This remarkable testimony will, we think, be sustained by a glance, as we now propose, at some of the features of society, then most prominent, and at some of the customs or habits, which extensively obtained in those days.

And we remark, in the first place, that *the general tendency of the social system at that period was to indulgence*; that notwithstanding the economy and carefulness, maintained in their customary living by respectable and even affluent householders, virtues transmitted by their fathers and not forgotten by their children, large scope was given to social gratifications, and to all those appendages of "good cheer and creature comforts," which they were usually understood to include. Even the daily arrangements of well-ordered families admitted much that would now be considered of doubtful or dangerous tendency. Hot suppers, varying in substance and mode with circumstances, held rank in many dwellings with the other stated meals; and they were seldom unaccompanied, at least for the honored heads of the house, by some genial admixtures. *Before dinner*, the master of the house, "who sat as chief," returning from the cares of business, which probably had been soothed in the interval by a visit with friends to some neighboring *fountain*, would be conscious of an afflicting void, if spirits in some form, wine with bitters, or a kindred provocative was not ready with its welcome support. A supply at discretion of the juice of the apple was furnished to the whole family *at dinner*; while *after-ut*, a capacious tankard of the same liquor, which under the name of cider is now passing away, was placed on the side-board for the free use of all, children as well as adults, permitting to the features their ordinary composure, or producing contortion of the same, according to the newness or hardness of the potion imbibed. Among our early recollections we have the image distinctly before us, nor likely to fade, of an English lady, an honored guest of an hospitable house, who being served by mistake with some of this pungent beverage, had well nigh fainted under the novelty and sharpness of the infliction.

Such were among the daily arrangements of respectable families at that time. Passing from the domestic and stated to the wider circle of occasional intercourse we observe, secondly, that dinner parties, large and small, uniting ladies and gentlemen, seldom without a due admixture of the clergy, were of frequent occurrence, far more so, we believe, than at present. In some houses of the wealthiest and most distinguished, as of the princely Thomas Russel, not many days, certainly no month, passed without such an occasion; and though not accompanied, or over-burdened by the elaborate refinements, that have since obtained, nothing was left wanting to the lover of elegant hospitality or to the most fastidious taste. The costume and manners were for the most part after the model of "the old school." If the Governor were a guest, he came, and was greeted with somewhat of pomp and circumstance, he himself wearing his sword. Full dress, as there understood, was usual with all. The hair-dresser, an indispensable personage in those days, had been manifestly busy with the heads alike of ladies and gentlemen, nor was it any part of his province to proclaim, either in his shop or by the way, that "grey hairs were upon any of them and they knew it not." The receptions and salutations of hosts and guests might have done honor to St. James or Versailles. And in regard to the courtesies maintained it more general society, in the recognitions of friends or of strangers, in the deference shown to ladies, maistrates, and clergy, as they were met in the streets or in their appropriate resorts, it will readily be admitted that there was an expression of complaisance and respect, not unmingled with sentiment, and quite beyond the exterior act; in comparison of which the slight observances of the present day can be regarded but as the shadow of a shade, or as the passing of the swift arrow through the air.

But these were not the entertainments which Dr. Clarke had in view, when he complained of the disorders of the times. The characters and stations of those, who, for the most part partook in them, precluded excess; and they were usually conducted with a moderation and propriety, with a refined yet hearty hospitality, altogether worly of a race of gentlemen and ladies, as exemplary and honorable, as devout and charitable, as Boston ever had the privilege to know. We can hardly desire a greater happiness for their descendants, than that they should emulate such generous and truly christian virtues.

But we must pass to other occasions. There were evening assemblages for cards, for music, or the dance, sometimes protracted to very late hours, and always accompanied with abundant material, not sparingly employed, for the recruiting of exhausted spirits, whether of the old or the young. Then there were societies with differing names and objects, political, ecclesiastic, masonic, or charitable, all proposing some good to church or state, to themselves or the community, but all indulging to a practice, that sometimes darkened the judgment as to the best mode of advancing it. Next came clubs and "circles," admitting only one sex, and silencing conscience for the exclusion of the other by their noisy, late, and intemperate festivities; the tender wife, in the mean time, or the wearied mother, waiting anxiously the return of the husband or the son; counting the hours; "their eyes failing with looking upwards;" and in their inmost hearts not blessing an occasion which, while perhaps exposing the excesses or infirmity of the one side, would leave the other mourning as a dove in the wilderness, or as a sparrow alone upon the house-top.*

There were, as we have learnt, some other modes of association, yet more tempting and dangerous, on which we shall not enlarge. Should it be objected that nothing has yet been stated differing widely from the habits of the present or previous times; that neither dinner or evening parties, clubs, or "circles," with their customary appendages, and occasional indulgences, have lost their place in the social system of Boston, or any other city, we reply, that though the substance may remain the same, an essential difference will be found in the form and circumstance; in the *frequency*, for example, *and the freedoms of such occasions* sixty years ago; in the use and abuse of exciting materials; in the indulgences permitted; in the lateness of the hours to which parties or amusements were then continued; in the license allowed even in respectable circles to conversation and manners; and worst of all, in the lasting effect upon habits and character, which might be illustrated in some mournful examples, and which were the undeniable fruits of the excess to which we have adverted. "The gluttonous man and the wine-bibber," he who tarries long at the cup, and looled on the wine when it was red, in which he might have seen a too faithful reflection of his own visage, was no uncommon personage in those days; and could the history of some frail inmates of the "Old Boston Alms-House" be disclosed, it would a tale unfold of the unfortunate victims of hoary, not less than of youthful profligacy, which would prove beyond all question that the multitude of years does not always teach wisdom.

One of the most melancholy features of those times was the profligate character, intemperance and vulgarity of some young men of respectable and even honorable families. To this, however, and to its fruitful cause, we shall allude, though with the caution becoming such a topic, in another paper.

F. P.

*It must be reserved to a more secular pen and a less religious journal than this "Christian Register," to describe in any detail the manner in which it has been said, that the meetings to which we last adverted, were too often conducted. Tradition has revealed something, which we care not to perpetuate, of the toasts which were drank, of the songs that were sung, of the deep potations imbibed and *of the day-break enlightening the scene*. We have been informed by a gentleman distinguished by the absolute temperance and simplicity of his manners, that when a young man, just entering upon business and shortly after his marriage, he was invited as a guest to one of these "circles." He accepted the invitation with the full intention of returning early to his home. But cards were introduced; a copious allotment of things temporal was furnished; the doors were locked; nor could he contrive to escape, though earnestly bent on the purpose, till with the morning watch he found himself the loser of an hundred dollars, and met a messenger from his young wife, anxiously enquiring *where he could be*. This one experience sufficed. And through a life protracted to more than four score years, venerable not more for age than virtue, this excellent man needed no more messengers from home to ask of his safety, or to aid him in his return.

[The following communication from the author of the sermon to which allusion has been made, in connection with Mr. Harrington, will, we trust, not be passed over by those who, seeing the subject of the article, might think they had read enough already respecting it.]

For the Register.

REV. TIMOTHY HARRINGTON.

The Communications which have appeared in the Register respecting the opinions of Mr. Harrington and his course as a member of the Council censuring Mr. Rogers of Leominster, demand from me a word of explanation.

The charge made against Mr. Harrington, in Note F, in the Sermon alluded to, is a serious one, and was not made without serious reasons. The particular grounds of that charge could have been given to "E. H. S." if he had inquired for them five years ago; but I am not now able to attribute to each person of my parish just the amount of testimony that he gave to convict Mr. Harrington of the charge contained in that Note.

I did not rely upon Mr. Willard's history for information, as the Note itself shows. I only alluded to it in confirmation of what I had learned from my own parish.

The late Hon. Jonas Kendall, who was about thirty years a contemporary of Mr. Rogers, and whose tenacious memory and accurate habits of mind make his statements reliable, gave me the main facts respecting the unfairness with which Mr. Rogers was treated. His statements were confirmed to a greater or less extent by *all* the aged individuals in town with whom I conversed. There was but *one opinion* on the subject of that Note. It was also universally stated that there were other members of the Council obnoxious to reproach as well as Mr. Harrington, though not in the same degree. I could not be certain of the individuals though one or two are named. Under such circumstances I took Mr. Harrington, whose course appeared to be known to every body, and endeavored to do justice to what I then believed, and now believe, to be his unworthy conduct towards Rogers. It is to be remembered that the persons from whom I received this information were contemporaries of Rogers, and that their fathers were actors in the scenes which I described.

I was confirmed in the truth of this *unanimous* opinion, by statements which I found in Histories of the period in which Rogers lived. After the Discourse was published, I remember that at one of the meetings of the Worcester Association, Rev. Mr. Allen of Boston remarked to me that I had spoken pretty severely of Mr. Harrington, but added, "I suppose he deserved it."

What I have since learned of Mr. Harrington's traits of character has confirmed me, that he was not true to himself when on the council which censured Rogers. But what I afterwards learned was not the evidence on which I inserted that Note.

A word more and I have done. The letter purporting to be by Rogers, on pp. 23—25 of the discourse, is not his. I endeavored, till the last instant, until after part of the manuscript had been sent to the press, to find the original; not being able to do so, I wrote the letter then inserted, making a mark in the body of the discourse which would direct the printer's attention to its proper place. An unfortunate occurrence of circumstances, which it would occupy room uselessly to specify, brought out the letter in a form, and without sufficient notice of its true character, to induce the reader to believe it the original letter of Rogers. This I regret, and request every person who has a copy of the discourse to so mark that letter, referring to this No. of the Register as authority, as that there can be *no mistake* respecting it.

I condensed in that letter what I learned respecting Mr. Roger's feelings. The statements respecting the opinion of the neighboring Clergy were those of Mr. Rogers, as I received them from the members of his society.

I hope this statement and explanation, will satisfy the friends of all parties. E. P. S.

For the Register.

REV. MR. HARRINGTON, AND THE CHARGE OF CONCEALMENT AGAINST UNITARIANS.

MR. EDITOR. I have read with interest all that has appeared in your columns in reference to the above named divine of the last generation, and to the charge against him of concealing his real opinions. The facts of the case have now been stated in a manner fully to exculpate him, and to clear his memory. Chronology, the order of events is a very important circumstance to be taken into view in such a matter. It appears that Mr. Harrington, like an unknown number of divines of his own age, greatly modified his doctrinal belief in the course of a long ministerial life. Is there any thing wonderful in that! How true has it been of divines of all Christian ages! They have entered upon their ministry greatly influenced by the speculations and views of others. They have been taught the greatest reverence for authority in matters of faith. They would have found it exceedingly difficult in the commencement of their professional career to have divided their opinions and tenets fairly between the sources from which they received them—the prevailing and established sanctions of their age and their elders—and the results of their own thought and study. But as they have made a test of their ministry, have repeatedly examined passages of scripture, and have made, each for himself, advances towards a complete and harmonized system of truth, and have grown acquainted with the religious exercises of their flocks, they have been placed in the best school for learning how to separate the chaff from the wheat. Opinions for which they would have contended once with all the ardor and zeal of a novice, they are brought by a more sedate wisdom to number among the doubtful and unimportant prescriptions that may safely be left in oblivion. Whether they shall ever become assailants of views which they once supposed they embraced, depends upon several other conditions besides that of their own integrity. We can easily conceive of a perfectly honest minister passing through a gradual change of opinions and tenets on the speculative matters of religion, without feeling obliged to post up on the door of a village church from month to month, bulletins of his mental condition. We can easily conceive that a most upright and conscientious minister might hold his silence as he visited from house to house in his parish amid unlettered christians not skilled in dogmatic theology, about his own shadings of opinion.

Whether Mr. Harrington practised as much reserve and caution as this, does not appear from any facts that you have related concerning him. It seems that he modified his views in the course of a long life. But that he must have made known at last that he had essentially changed his opinions, is very evident from the fact that his intimate friends knew that he had advanced in liberality. The fact of some such disclosure, is now made to serve as the evidence of concealment. Rather a strange method of arguing to a harsh conclusion.

The statements in your paper concerning Mr. Harrington, have been used, as it might have been well supposed they would be used, by two of the Orthodox presses for the sake of reiterating the old offensive charge of a dishonest concealment on the part of many New England Unitarians. We wish that by a kind and most friendly discussion of the matter, our Orthodox brethren could be brought to view the facts of the case more as we regard them. They seem to assume, not only the absolute truth and vital importance of Orthodox views, but also that one who has outgrown them must still affix to those views the same essential value. They assume too, that a change of opinion is made all at once, not by imperceptible and gradual processes. And worst of all they assume that pastors of Independent Congregational Churches stand solemnly pledged to some rigid, earthly tribunal, before which they must proclaim every modification of their own views. These assumptions our early Unitarians of course denied. The ministers among them found themselves Independent pastors, accountable to no one on earth. No one generation of them made the whole transition from old Orthodoxy to Unitarian views. At least six generations helped in the process by which the distinctive features of Calvinism were softened down. The very fact of the renunciation of Calvinistic views as unscriptural, for the sake of adopting views more in harmony with the Gospel discharged a man from the obligation of putting himself on trial for the charge of having embraced error. Instead of feeling culpable, he felt a sensation of relief about his conscience.

Our Orthodox brethren are well skillled in accounting for the gradual process by which the Reformation broke forth and advanced, finding many worthy men halting between two opinions, slowly passing through a reluctant change of doctrine, and not solicitous to commence a strife between brethren so long as it could be averted. Such men are generally dealt by in Orthodox works with great fairness. They are not called knaves. Indeed the number, the dignity, the Christian wisdom of such men furnishes the Protestant historian with no weak plea for vindicating the healthfulness of the Reformation.

In the same manner do our Orthodox friends explain the course of some conciliatory and cautious, but not crafty men, who at the origin and amid the early conflicts of Puritanism in Great Britian, were long undecided, were most slowly and reluctantly brought into open antagonism with the Church that had reared and ordained them.

Let something of the same fairness of judgment be applied to those peace-loving, but unquestionably sincere men who at first to their own grief lost their faith in their opinions in which they had been educated, who were often unwilling to admit even to themselves the process that was going on in their minds and who endeavored to spare their flocks a controversy, of which they had as it was, all too much.

For the Register.

OTIS EVERETT, ESQ.

The many warm friends of this good man, whose death we have so lately been called to mourn, will never read anything to remind them of one they so loved and respected. But we are all benefited by the frequent contemplation of such lives of simple goodness and quiet usefulness as was his.

He was born at Sharon, a small town in Norfolk County, in October 1778. The son of a farmer in moderate circumstances, he enjoyed only such very limited advantages of social culture and education as were to be found in such a place sixty years ago. But he professed that indomitable spirit of enterprize so innate in our country lads; and at a very early age he left his native town for Boston, with nothing to depend upon but those habits of prudence and industry, and those principles of moral integrity and sturdy honesty which are at once the most valuable capital and the surest safeguard of a young man. In due time he established himself in business; and his store was for many years the favorite resort of country traders, who have not yet forgotten the industry, activity, and good humor of Mr. Everett.

Severe application at length so seriously impaired his health, that he was forced to relinquish his business; and for the last ten years he has led a life of comparative quiet and often true enjoyment in the midst of his family and friends. But these last years have no been a season of inactivity or idleness. For it was his most striking characteristic that he never knew how to be idle. None ever saw him, in his waking hour for a moment unoccupied. And he did not labor at hap hazard. There was always method and definite meaning to his work. His time was chiefly spent in the little village of Northfield, where a son resided, and which he came to regard as his home. And one cannot pass through that place without seeing many marks of his active industry and generous spirit, nor meet there an individual, who will not love to tell him of the kindness and benevolence of the good old man. The news of his death was received there with the grief and tears of the whole community. For in those few years he had wonderfully endeared himself to all. He leaves behind him there an enviable name—a blessed memory. It was his cheerfulness, his social spirit, his benevolent heart, his simple goodness, and his character transparent as the day, that made all classes esteem him so highly, and even the children love him and call him father.

He was quietly and modestly benevolent. Plain in all his ways, he disliked show and display of every kind. But his good deeds were all the more valuable for that. He would not, if he could, have had his name appear as a large donor to public institutions and charities. His benevolence was manifested in an humble form. And though probably no one but himself knew the extent of his good deeds, they yet were such as most effectually to accomplish their purpose. Not only did he relieve the needy by pecuniary help, and supplying destitute families with support, and generally give succor wherever deserved, but as a prudent advisor and sagacious counsellor he was eagerly sought; and his advice, patiently and cheerfully given, was gratefully received and followed. The last few years of his life, than which none had been spent more actively, were occupied with a constant series of labor for others. He was thoroughly unsel-

fish; and found his chief delight in adding to the happiness and good of those about him.—His quick step at once made known his approach, and wherever he went he received a glad and cordial welcome. In these constant busy labors he made himself and every one about him happy. The first few days of the current year, he was if possible more active than usual, though suffering from a severe cold, which seated itself upon his lungs and made his breathing and speaking very oppressive. Still he took no medical advice; and on the 21st of January set out, with his wife for a jaunt into the country. He was compelled to stop at Fitchburg, where he was seized with violent chills and ague fits, to which succeeded fever. A severe inflammation of the lungs attended with congestion, put him beyond the reach of medical aid; and after a day of much distress he breathed his last about eleven o'clock of the same evening. T. P. A.

Reported for the Register.

THE UNION MEETINGS.

The meeting on Sabbath evening, in Bulfinch Street Church, was crowded to overflowing. The Hon. James Savage presided.

After prayer by Rev. Mr. Gray, and singing by the congregation, in the words, "Come Holy Spirit," &c., Rev. Mr. Thompson, of Salem, addressed the audience. He said the object of these meetings was the promotion of a higher religious life in the churches. None denied the need of this. While he might like to say something of the great philanthropic efforts of the age, he should leave them for the higher, nobler theme. He would to Heaven he might say a word on this momentous subject, that should quicken some heart. But *he* could not reach the heart. He hoped the Holy Spirit might be sent down to supply all deficiencies.

Let us look back, he said, to the primitive times. The Apostles believed all true benevolence was comprehended in Jesus Christ. When he died, their hearts died within them,—when he came forth from the grave, they came forth from their despondency to a life of faith and devotion to his cause. All who received him as the risen Messiah, were dead to the world. Life, death, and the things of time were now nothing to them. *Christ* was all and in all. What a change! Was it dark within before! The Spirit of God had brooded upon that darkness, and all was now light. They looked up into heaven, and the benignant Saviour was looking down upon them from his exalted throne. They looked into their own hearts, and Christ was there, "the hope of glory."

Is not this, he asked, the condition to which we now wish to be brought? If we are groping in spiritual darkness, still looking with terror at the grave, still clasping the world to our bosoms, cleaving to those things which *cannot satisfy*, do we not need to be renewed! do we not wish to be changed in the temper of our minds! to have the spirit of Christ! How can this be attained? *First*, by aspiring to those higher realities,—above the passions, the pleasures, the riches of this world. The spirit of piety was a humble, trusting, grateful spirit. It was a spirit of wisdom, of righteousness, of love, of pure, devout desires for personal, experimental conformity to the will of God. Whatever else might refine and exalt human nature, these were the things that purified the heart, that truly exalted the soul, that proved that Christ was formed in us, the hope of glory. The highest things in the universe were near us. We need not go up to heaven to find them. They might be found in our hearts. "The kingdom of God was within us," if our hearts were united to him by faith. With such a spirit, we should not fail to see and feel, how beautiful is mercy, how divine is *love*, how desirable is charity, how becoming is humility. These, then, he said, were the things which bound us to the throne of God,—which allied us to him as children to a loving father.

He urged all to seek these things *immediately*, habitually; and amid their every day employments to let their thoughts go forth on these high themes; in the words of the Saviour, "to seek first the kingdom of God and his righteousness." These high themes would make us devout, calm, holy. Let none, he said, go from that privileged place to a prayerless bed—an unblessed pillow. They were surrounded by the presence of God, and their first duty was to love and serve him. They would thus be transformed into the image of his Son, and fitted for heaven.

Hon. John C. Park said, if he could feel, that none of that large assembly had come there out of mere curiosity, he should speak with more ease. In their own private conference meetings, there was a glow of sympathy which removed all embarrassment.

Assent, he feared, was the sum total of religion among the multitudes of this city. Because they go to church and are upright in their dealings, they think themselves pretty good christians. But having in those meeting aspired to something higher—to the promotion of *spiritual life*—the question now was, how it could be carried into effect. We had something to do in this work. God could not help us, neither the life, nor even the *death* of the Saviour could help us, without our own co-operation. Why, then, in such circumstances, were we so dead!

It was in part owing to a want of sympathy between the members of the Church,—the laity. What course could be taken to increase this sympathy! They had taken it for granted that many who made no profession of interest in religion would be saved, and he had no doubt of the fact. But was it expedient to inculcate such doctrines? Was this the best way to promote the spiritual interests of even such persons! Once a month they met to commemorate the love of the Son of God to man. All profess to love him; and all are invited to remain and partake of the memorials of his love. But parents turned their back upon the rite, and lead their children away into the world.

In affliction men sought consolation at the altar: but we needed the supports of religion before affliction came. There was one remedy for this spiritual coldness, and that was in the hand of each. It was that every man should feel a responsibility, not only for himself, but for others. They were accustomed to say religion was a thing between man and God only. Their religion had been a negative one. It commenced with *denying* certain dogmas. It was time now to begin to *affirm*.

They had long enough been silent on the subject of personal religion. Was it right thus to hide gifts and talents? Was this honoring the Giver! How many opportunities of speaking of spiritual interests, were thrown away! Who has not a brother, a daughter, or a friend, whom he might kindly address, and perhaps, persuade to a life of piety! Such conversation was often desired. Religion was worn too much like Sunday clothes—kept for special occasions. It was needed for all occasions, and designed for all. Every Christian should be a Colporteur,—consecrate his heart, and his talents, influence and wealth to the service of his Maker and the salvation of men.

The congregation here spontaneously joined the pastors, in Wesley's hymn,—

"A charge to keep I have,
A God to glorify."

After which Father Taylor said, the complaint of a want of spiritual life was very general. He had found that mankind were every where the same; in all countries, the character of man was essentially the same. And there was, he thought, among us, one great cause of the want of spiritual life,—it was mere *moral* or philosophical *preaching*. This never produced any thing higher than moral living, if even that. It did not meet the wants of man—his high sense of responsibility. The race were all sinners in a regular line of succession, and conscious themselves of being guilty, if their powers were not devoted to God. He had appointed the ministry to proclaim his word—to convince the sinner of the error of his way, and bring him back to his heavenly Father. To have a ministry to *pull wires*, merely to please and entertain, was not worthy of God or the Gospel. Philosophy or poetry could not satisfy the wants of the soul. And because these wants were not met by the teachings of the pulpit, society was breaking off, link by link, from even the claims of morality.

The feeling in the heart of man is, that there is a God; and he wants him nearer. He goes to Church to learn how he may approach him. He hears, perhaps, some fine essay. The subject is touched off beautifully, with all the graces of rhetoric. But he says, I did not come for this; but for *something* to show me how I, a sinner, may obtain the friendship of my Creator.—Have I honored my Father? No. He is the Lord Jehovah. I dare not come to him and say, *My father! Thy will be done!* Disease and affliction are in his hand. The cholera belts the globe at his bidding. But I dare not trust him; he is a stranger to me. I wish my minister would tell me about him, tell me how I may please him and learn to trust him. It is the minister's great duty to pour the light of truth upon his conscience, strip him of all self-righteousness and pride, show him the way of reconciliation with God,—to compel men to come into his kingdom, to accept his offered mercy. Let us not say, men will not believe, and it is of no use to preach such things. That contradicts God's purpose in the appointment of a ministry. Why don't ministers come to their people with the invitations and promises of the Gospel, and persuade them that God would have them repent, and come back to him! Would a king keep any of the royal family at a distance, out of his sight! Would he not desire their return, if they had offended him! Few believe God, when he speaks in his word. Job *knew* in whom he had believed. Every man wanted to know—wanted the witness of the Spirit in his soul to the truth.

He did not think Boston was *dead*. There was a revival now; this meeting was full evidence of it. The language of this multitude was, Tell us what to do *now* to obtain spiritual life!

Let us go on, he said, with these meetings, holding up the Gospel directly to the heart. Let every minister preach Christ and him crucified.

He was not a prophet, nor the son of a prophet, but he had believed, and still hoped, that from *this* "*burning bush*" God would send out a fire, not only through all this Athens, but through the world.

Dea. Banes, of Cambridge, urged immediate attention to spiritual, as the *first* of all important duties.

Rev. Mr. Lothrop said, that there was a fearful want of spirituality in the community, yet he believed there was perhaps more religious feeling than was apparent; Christians connected with no Church; many about their business had conviction of sin. Many a woman of fashion had hours of seriousness, when the wants of the soul pressed upon her conscience. Yet it was clear that we had not that strong, overpowering interest in religion, that we ought to have. This city was characterized for benevolence. Yet it takes the form of the material rather than the spiritual. Thousands of dollars could be raised with perfect ease, for institutions for the relief of bodily suffering; where it might be difficult to get a hundred, or fifty, or a single dollar to build a Church, or send a missionary to the destitute; and this, because men do not *feel* the infinite importance of spiritual interests.

Father Taylor had said, one cause of this was the character of preaching. Let us, said he, as ministers, accept what has been said on that point, and as clergy and laity, seeking aid from on High, resolve to be more faithful and wise in the discharge of our high trust. Let each ask what he is doing for his own soul,—ask if there is not some one he can persuade to attend to his spiritual wants. Let him do this and he will bless his own soul, and it may be hoped the "kingdom of God will come with power" in the midst of us.

The exercises of the evening were characterized by deep seriousness. And we would not but hope, that, under a divine influence, many minds might there be truly awakened, and yet brought to a saving knowledge of Christ. We could not but hope, at the same time, that other churches of the city, equally in need of a refreshing from on high, might be stimulated to make arrangements for similar large Conferences; where heart might meet heart, and where dying embers, relieved from their ashes, might, by the Breath of Heaven, be raised to burning coals and flames of living light,—the quickening influences of which might be felt, not only through all the cold and dusky portals and avenues of our Zion, but ultimately through a thousand slumbering churches, of every name,—whose renovated character might affect, by ten thousand strings, the highest interests and endless destinies of men. A. D.

Marlboro' Hotel, Jan. 22.

RELIGIOUS INTELLIGENCE.

SEAMEN'S AID SOCIETY.

[Reported by A. D.]

The Society held its sixteenth anniversary on Tuesday morning of last week, at Tremont Temple. The meeting was unusually large and interesting.

From the report, it appeared that 1625 boarders had partaken of the comforts of their "Home" during the year; and yet, from the high prices of provisions, its receipts had not equalled its expenses. From the scarcity of money also, the past year, the donations of this Society in connection with other benevolent institutions, had fallen short.

Yet, the managers believed, that in no previous year had a greater amount of moral good been accomplished. Evidence of this was abundant in the improved character of very many seamen, who with tearful eyes, often spoke of the elevating effects of the "Home" upon their own souls.

"Father Taylor" said the "Boston Port Society" was not equalled by any other institution on the globe for the amount of its benefits to seamen; and yet this Society almost equalled it. He hoped it would be remembered by merchants of Boston, that the deficiency for the pay of these 1625 boarders was in their pockets. While their ships had been here weather-bound, to an extraordinary degree the past year, their seamen had been taken care of by the ladies of this Society, or else they would have had to pick up their men in the streets, or send to New York for them. He was sure they would appreciate this fact, and very gratefully refund the $1600 thus advanced by the ladies.

Captain Elliot who arrived in port that morning and had breakfasted in the delightful "Home," said, in mingling in the religious services of that Institution, he had felt that God was there. A man could get board and clothing anywhere for money; but they could not get the "Bread of Life," and the garments of salvation for money. At the "Home" they were found, "without money and without price." At the chapel, men, boys—yes; boys, thousands of miles from home and a mother's care, learnt to sing the praises of their Redeemer, and with their hearts too. Talk of expense; of debt! in such a charity! The Bank of Heaven was pledged for their support. Jehovah of hosts bore them on his Almighty arms; and would he let them fall? The blessed Jesus too, who bore the sins of the sailor in his own body on the tree, would he let this sanctuary for their immortal souls fail. No! no! Jehovah, Jesus, and saints from heaven, as well as earth were watching over it, and beating back the power of darkness. They could not harm it. Look a little farther on, said he, to the "great white throne," and all discouragement will vanish before the multitude standing there, redeemed through your efforts, who will strike up their hallelujah "to the Lamb that was slain." What an army! What a recompense of reward! "How many jewels in your crown of glory."

Rev. Mr. Waterston rose to express his gratitude to Capt. Elliot for his eloquent, overpowering remarks. The truths they contained, and the new interest awakened in his own mind, in this "Home" would never be forgotten. The efforts of these ladies commended this society to our co-operation. The ladies must be encouraged in this work.

Rev. Mr. Bartol wished to add his Amen, to Capt. Elliot's speaking trumpet. He would not allude to what the ladies of that Society had done. Praise he said, came amiss to them, they ought to be humble; they were over-rewarded. All the immediate objects of good faded away as we contemplated in every ship that ploughed the deep, a floating chapel, and in every seamen a missionary. One great object in the mind of God, in the conversion of seamen, was, by means of the gospel in their hands, as they traversed the globe, to bind together all mankind as one great family. Till within a few years, there was no mankind. Now the bond of brotherhood began to be felt—the Chinese wall was broken down, and the Bible was begining to do its legitimate work for the human race.

The chaplain of another society arose and said, we were told that we must bear our cross. He had borne his in silence as long as he could, and he must speak. He wished to bid them who were laboring for the sailor, "God speed"! He has been delighted with the feeling expressed there. He saw abundant evidence that there was no flagging of interest in the cause, and he cordially offered hand to the officers, members and friends of this Society.

Father Taylor having responded with grateful emotion to this salutation from the Purchase street Society by their chaplain, concluded by urging upon all to render devout thanks to God, that, in his good providence, he had caused that 16th anniversary to be distinguished as a peace meeting.

The Orthodox Interest in Boston. We lay before our readers some facts which we find in the Puritan of last week, and more fully still in the Boston correspondence of the N. Y. Evangelist. Says the writer in the Evangelist:

"Some years since, the 'chapel enterprise,' so called, was started, by which public worship should be maintained in halls or such places as could be secured.—The rent of the place, and the salary of the minister, to be paid in part, or in full by the Board of Missions. Three places of public worship are now opened—one at the North End, where the Board have a small church edifice, one at the Lowell Depot, in a hall, composed mainly of Mr. Towne's society; and one at the South End, where service is held in a hall over the Old Colony Depot. For a time this scheme worked well, but the increase of business and the opening of railroads into all parts of New England, induced an unexpected emigration of some of our best and most devoted Christians into the country.

This emigration has so weakened some of our ablest congregations, that a serious question arises whether new enterprises ought to be sustained by our churches as mission-chapels, to grow into churches, when those that now exist, feel some alarm for the future. The population of Boston is on the increase, but not the Protestant population. Nothing is more deceptive than the statistics marking down the vast numbers who rush into Boston, and for whom no provision has been made to supply them with the means of grace. The population of Boston—the better part of the population—is not on the increase. Some of the best families that have gone from the city, have sold their houses, and where the opulent dwelt a few years ago, the tread of business is heard, and long lines of granite warehouses rear their imposing fronts. Whole streets have been taken in this way. The great apparent increase is in South Boston, and East Boston, and of this increase the larger population are Irish. Out of a population of 125,000, 40,000 are Irish Papists. The church accommodation of the Catholics will allow the attendance of but 12,000, leaving 28,000 of their own members not provided for in their own sanctuaries.

This state of things in Boston has led to a suspicion, that it was not right to expend $6,000 in chapels and efforts to accommodate a thousand people, and leave unvisited by missionary efforts, that thousand of families who will not attend public worship, but who would not turn away rudely a kind and faithful missionary who sought their dwellings. It has been thought by some, that *all* the money now expended in chapels and weak churches, should be devoted to personal labor among the destitute from house to house. So fully convinced of this are some, that one of our churches has employed a missionary from their own number, and sent him into the field on the first of Jan. 1849. This state of things led to the appointment of a meeting which was held in the Old South chapel, to consider what course of action the churches will advise in respect to the destitute in the city, and the places already in operation."

The following is the account in the Evangelist, of the meeting above appointed:

Meeting in Old South Chapel. A meeting was held in the Old South Chapel on Thursday last, composed of pastors and some lay brethren, to consider what ought to be done with the City Missionary Society, and what course of action should be marked out for those in its employ. A full and free discussion was had on the destitution of the city, and the best means of reaching it. Some were for urging onward the chapel enterprise to a more vigorous effort; others for building plain and cheap churches for the poor; and others for abandoning all the chapels and returning to the old ground of employing lay missionaries, to visit the poor, distribute tracts, and urge an attendance on the ministry of some church not now full. No conclusion was reached; but the meeting was adjourned one week.

In connexion with this same subject, the correspondent of the Evangelist further speaks of the proceedings of a council convened the day before the meeting at the Old South, on the question, Shall a new Church be organized?

"An ecclesiastical council convened on Wednesday, Jan. 10th, in a hall occupied by the 'Edwards Congregational society,' at the request of said society, to see if a church could be organized to meet the wants of that section of Boston. Fifty-one persons presented their credentials as church members, who asked to be organized into a church. Twenty-seven of them having letters from the 'Leydan church,' over which Mr. Towne was pastor, and the balance coming from other churches in Boston. It was estimated that the church would require about $2000 per year to carry on its operations. Of this sum $1300 could be raised among themselves, and the balance must come from the City Mission Society, the Home Missionary Society, and from persons friendly to the enterprise. If organized, the church must, for a long time, be a missionary church. This feature of it induced the council to pause, and an adjournment was decided upon for two weeks.

Hingham. We learn from the *Puritan* that an Orthodox Church has been recently built and dedicated in Hingham. On the same day the pastor was installed, Rev. Mr. Dyer.

Quite characteristically, the heading of the communication giving the installation is, "A Waste Place Rejoicing," and the introductory sentences are these:

"The churches of our Lord Jesus Christ may rejoice to welcome to their number a new member; a child of joy, in the midst of desolation. Hingham, so long the entire possession of Congregational Arminianism and Liberalism, is now rejoicing in an evangelical church and ministry."

There were three Congregational societies in the place, also a Methodist and Baptist. There are some statistics in the communication, which we value more than other matters in it—though it is strange, with the following dates, that the writer does not give the day and time of the dedication.

Hingham, (the *second* of the towns in Plymouth County) received its name in 1635. In September of that year, the first church was gathered, which was the 12th church organized in Massachusetts. The first minister, Rev. Mr. Hobart, reached this place with a few of his friends the 18th of September, 1635. They began the settlement; and gave it the name of Mr. Hobart's birth-place—Hingham, in Norfolk, England. He died in 1679, aged 75 years. Some of his MSS. sermons are still in existence—in possession of Mr. Solomon Lincoln a citizen of Hingham.

A few months before Rev. Mr. H.'s death, Mr. Norton, (son of Rev. Mr. Norton of Boston,) was ordained his colleague. His ministry contined about 38 years. Rev. Dr. Gay succeeded him, in a ministry of 69 years—dying at the extreme age of nearly 91. Rev. Dr. Ware, his successor, was minister nearly 18 years. Rev. Mr. Richardson who succeeded him remains in office. The Society worships in the oldest meeting-house in New England—probably the oldest in the United States. It has stood about 167 years, and is truly an architectural antiquity.

A *second church* was embodied in 1745, on the Plain, about 2½ miles from the first. Rev. Dr. Shute was its pastor 55 years.

A *third* church was formed June 15th, 1807.

GENERAL INTELLIGENCE.

Statistics of Boston. We take from the Mayor's Address some interesting and valuable statistics respecting the city over whose government he has been called to preside:

Boston and its environs, with a radius of five miles, contain at least 210,000 inhabitants.—The city proper, has about 130,000 inhabitants, with an assessed valuation of one hundred and sixty-seven millions of dollars. So large an accumulation of people and wealth, on a single spot, could hardly have been anticipated, within a region of our country so little favored by nature.

* * * * * *

It is not too much to anticipate that the day will come when there will be no greater or more prosperous city upon the American continent, than the city of the Pilgrims. * *

Our schools are believed never to have been more deserving of confidence and support than at the present time. There are now in the city, sustained at public charge, 188 schools with 19,064 pupils in attendance. There has been expended from the Treasury for these schools, within the past year, $346,572, including the amount paid on account of new edifices. There is no expense which the people of Boston more willingly incur than that which is necessary for the support of the Public Schools. The amount expended for the new school house on Tyler street exceeded $60,000, and that for the new Hancock school house was but a fraction under $70,000.

[Of this great expense his Honor disapproves, and thinks the pupil is as efficiently fitted for the great duties of life, in the older and less pretending seminaries of the city, as in the magnificent structures of the present period.]

The city has recently purchased a site for a new Jail, at an expense exceeding $113,000, the existing prison which was erected some twenty-five years since, at great cost being declared faulty in structure, and deficient in the requirements suggested by modern philanthropy. It has been officially estimated, that the expense of constructing the contemplated building will not exceed the sum of $150,000, in addition to that expended for the site.

[The Mayor however finds on inquiry that this estimate is far too low. We agree with him that "a prison should never be built for show"—it should be plain, substantial, but comfortable.]

The average annual number of deaths for some years has exceeded 3500. Making all allowances for interments at Mount Auburn, and other suburban cemeteries, there cannot be less than 2000 human bodies annually consigned to their rest, within the boundaries of Boston,—all deposited in tombs. Such an amount of accumulating decomposition cannot but tend, in some degree, to impair the purity of the atmosphere, and the evil, as our population increases, will daily become more serious. It cannot be doubted that a desirable burial lot may be obtained at no great distance from Boston, and in the vicinity of some one of our numerous railroads. * *

I will now call your attention to the state of the general finances of the city. The city debt, exclusive of that contracted for water, amounted, on the 20th day of the last month, to $1,354,332 56. This includes the amount paid for the site of the contemplated new jail, already specified. It is estimated by the Auditor that the debt, even if no unanticipated expenditures shall become necessary, will amount, at the close of the financial year (namely, the 30th of April) to the sum of $1,500,000. To meet this debt, we have bonds and mortgages, $298,717; balance to credit of Committee on reduction of debt, $85,897; City Wharf valued at $600,000—amounting in all to $984,614. These assets are exclusive of the Market, the Common, the many public buildings belonging to the city, the Public Garden, (twenty-three acres) and about 5,000,000 feet of land in the eleventh and twelfth wards.

The specific appropriations for the current financial year were $1,374,855. In consequence of the large additional expenditure since authorized, the expenses of the city, for the financial year, will probably exceed $1,550,000.

The amount of the city and county tax assessed upon our citizens, for the current financial year, is $1,100,000. The ratio of taxation was raised last year from $6 to $6 50-100 on the thousand dollars.

[The Mayor remarks that the expenses, the taxes, and the debt of the city, have all increased within a few years, out of proportion to the growth and means of the city. He adds on this subject:]

Already do great numbers of citizens, (and I regret to say, among them, are many who possess the amplest means) escape into the country at the annual period of taxation; while very many, whose places of business are with us, have their dwellings permanently beyond our borders, on account of our onerous assessments. The number of such cases is constantly increasing, thereby rendering the weight still heavier upon those who remain. The complaints upon this subject of expenditure are loud and deep, from all classes of our constituents. *They must be heard—the evil must be remedied.* The remedy is with us, for the time being, and let us not be backward in applying it. Cut off every expense which is not absolutely necessary for the honor and interest of Boston. Commence no expensive projects, however alluring or desirable; and let us do all things as is done in domestic economy—consider not what we would like, but what we can afford!

The most prolific source of expense, and financial embarassment, is, and has been, for many years, the widening and extending our older streets, for which, in the several cases, there will never be wanting urgent advocates, and plausible excuses. The amount expended under this head (agreeably to a statement of the Auditor) since the organization of our city in 1822, exceeds $1,540,000, including about $40,000 for improvements in the course of completion. Nearly two fifths of this great sum have been expended within the last three years, amounting to $609,630.

The streets of the city of London, (proper) the most thronged thoroughfares in the world, are on an average, no wider or more regular than those of Boston; and yet, by proper police arrangements, they are made conveniently sufficient for the business which accumulates in that great metropolis.

[From the London Times—13th.]

France. With reference to Europe, and especially to this country, it can hardly be doubted that the language of the new Administration of France will be pacific, and the interests common to ourselves and to the French will naturally prescribe to us the observance of a conciliatory attitude. We have no doubt that the spirit of a great majority of the French nation is decidedly pacific, and that they are perfectly aware of the additions which war-taxes and the conscription must make to burdens which they already find excessive. But, however essential this policy of peace may be to the domestic interests of France, we have seen by two memorable examples that it requires no ordinary courage to brave the taunts to which a manful adherence to pacific principles exposes a statesman, from the thousand voices of an unscrupulous opposition. M. M. Guizot and Cavaignac stood the brunt of that unpopularity; but weaker men would have plunged into an extravagance rather than have endured the accusations preferred against them. We acknowledge, therefore, that we look with great solicitude to the course which will be pursued by the French Government. * * * * Under an entirely new set of men, all the faint security for the duration of peace which we may have derived from the straight-forward and temperate conduct of General Cavaignac and his Ministers is inevitably dissipated. The relations of France and Europe have to begin anew, and to begin under circumstances of some doubt and suspicion. One principle, however, remains established, and will be observed, we doubt not, by all the continental states as well as by ourselves,—we mean that of complete deference for the form of government and the temporary rulers of the French people. Their rights, their merits, and their characters, it rests not with us as a nation to judge; and, as long as their acts are governed by amicable intentions and good faith, they will doubtless receive the same proofs of consideration at the hands of all ranks and all parties of British statesmen.

The New President. On Wednesday, the 30th ult., the ceremony of the proclamation took place in the National Assembly, and M. Marrost, in a loud voice, though somewhat broken with emotion, declared Louis Napoleon to be the President of the French Republic Democratic, one and indivisible, from that day to the second Sunday in May, 1852, and invited the new President to come forward and take the oaths required by the Constitution. Louis Napoleon advanced to the tribune, and swore to remain faithful to the Republic, and to forward its interests in all respects. He then read an address to the Chamber in a firm voice, and with better success than his previous attempts at oratory; in which he professed a spirit of conciliation; praised General Cavaignac for his moderation and generosity of character; and declared his aim to be, to establish a just and firm government, without being either re-actionary or utopian.

When the new President concluded his brief speech, he proceeded down the centre of the chamber, and advancing towards Gen. Cavaignac tendered to him his hand. This movement surprised Cavaignac, but delighted the Chamber. After the pause of an instant, Cavaignac responded to this fraternisation, and shook hands cordially with the President, amidst marks of the most unequivocal satisfaction from all sides.

Hon. C. J. Ingersoll, in a recent letter to the National Intelligencer has the following passages. Whether he is over-sanguine or not, in his anticipations of Republican liberty, and of permanent order and quiet in France, under the present rulers, time must show.

"Most Americans, including some in high places, seem to regret the defeat of the French military candidate by a Bonaparte of mature age, excellent education, information; and inclinations, schooled in misfortune.

A nephew of Napoleon, without popular commotion, chosen President of France by universal suffrage, spontaneously cast in large majorities from all parts of that country, pledges *it* and binds *him* to republicanism, peace, rational progress, the security of property, order, religion, and toleration—to advantages for this country which an army of Cavaignac would not afford."

Mr. Walsh, the intelligent Paris correspondent of the Living Age, gives the following view of matters:

The peasantry of the interior marched to the polls with their Napoleon-tickets at the end of cleft-sticks, and drums beating; in many districts, when asked about their choice, they answered—"We do not mean to vote for a republican; we have had enough of the republic."—"Well, then," they were told, "if you do not want the republic, vote for Bonaparte." Yesterday I asked the worthy tailor whom I have employed for many years, and who is an officer in the national guards, how he had voted. "For Napoleon, to be sure." When he perceived that I was not edified, he added,—"Possibly it was stupid on my part; but, in truth, I could no longer bear with this cursed republic." Such was the feeling of the *bourgeois* in general.

Time, we repeat, must show what France is to be, and what her people. Time alone will reconcile the conflicting views, or show which of them are true.

☞ A CARD. The Subscriber, would take this opportunity to acknowledge a generous donation of various articles, most useful and substantial, amounting in value to between fifty and sixty dollars, received by him from his parishioners on the afternoon and evening of the 15th of the present month. May blessings both temporal and spiritual, from our Heavenly Father, ever be bestowed upon those who have thus expressed an interest in their pastor's welfare.

His wife would also acknowledge at this time a valuable present, very recently received from a few ladies connected with the Rev. Dr. Nichols' Society, Portland. E. L. GERRY.

Standish, Jan. 16, 1849. jan27

☞ WORCESTER COUNTY AUXILIARY BIBDE SOCIETY. The Treasurer acknowledges the receipt of Donations:—

From Congregational Society, Paxton	$5,72
From Congregational Society, Dudley, by Rev. Dr. Bates	10 45
From Union Society, Worcester, by Rev. Mr. Smalley	90 00
From Salem Street Society, Worcester, by Mr. John C. Newton	21 51
From Methodist Essex Society, Millbury, by Rev Mr Ainsworth	5 15
From Congregational Society, Oxford, by Rev. Mr. Bardwell	70 00
From Harmony Association, Wm. C. Capen, Treasurer, collected in First Church, Millbury	15 60
From Little Girl's Class, Sabbath School, by Rev. Mr. Beach	1 00
From Brookfield Association Bible Society, Wm Hyde, Esq. Treasurer, collected in Brimfield	50 48
Charlton	8 37
Sturbridge	51 77
From Congregational Society, Rutland	18 00
From Friend's Society, Worcester, by A. Chase, Esq.	10 00
From a Lady in Northboro', by Hon. A. D. Foster	30 00
From Methodist Episcopal Society, Webster	9 00
From Congregational Church and Society, Westboro', by Mr. Otis C. Newton, Treasurer	110 51
	$518 79

Worcester, Jan. 24, 1849. jan27

☞ SUNDAY EVENING MEETING. The adjourned meeting of the Unitarian Societies, will be held at the Bulfinch Street Church next Sunday at seven o'clock. Those that desire seats will please attend early. jan27

☞ INDIANA STREET CHURCH. We are requested to say, there will be no service in this Church next Sunday evening, on account of the Anniversary Sermon at the Warren Street Chapel. On the succeeding Sunday evening, Feb. 14th, the Rev. T. Starr King will officiate. jan27

☞ WARREN STREET CHAPEL. The XIII Anniversary of this Institution, will be celebrated at the Chapel, on Sunday evening, Jan. 28, at 7 o'clock.

Sermon, by Rev. Mr Bartol, of Boston.
Appropriate music by the Choir.
Collection in aid of the Chapel at the close of the services.

The friends of the institution and the public generally, are respectfully invited to attend. jan27

☞ CALIFORNIA. Our friends who desire to do good by the circulation of Books, are requested to send in any useful Works they can spare, such as old numbers of the Monthly Miscellany and Child's Friend, to supply the constant demand from emigrants to California. Nearly six months of sea-voyage are to be cheered by useful reading, besides the wants of a suddenly-gathered population without Schools or even Newspapers. F. W. HOLLAND.

111 Washington Street. jan27

MARRIAGES.

In this city, 18th inst, by Rev Mr Lothrop, Mr G. F. Thayer to Sarah Emerson, daughter of Mr Timothy Emerson of Dover, N. H.

15th inst, Hoel Keating Lawrence of Circleville, Ohio, to Pamela Williams Vinton, daughter of Major D. H. Vinton, United States Army.

14th inst, Mr George K. Hooper to Miss Ann M. Baxter.

17th inst, Samuel Lyman Hinckley of Northampton to Anna Cutler, daughter of Samuel D. Parker of Boston.

In Sharon, 21st inst, by Rev. Mr Stone, Mr George F. Howard of Sharon to Miss Lavinia Wyman of Easton.

In Reading, Mr Luther Elliott to Miss Abba A. youngest daughter of Lilly Eaton, Esq.

In Duxbury, 10th inst, by Rev Josiah Moore, Mr Andrew Sampson to Miss Sarah Marston, youngest daughter of Capt Sam'l Chandler.

In Jaffrey, N. H., 27th ult, by Rev S. Clark, Mr Frederic S. Pierce to Miss Martha Tolman, both of Jaffrey.

In Brattleboro', Vt., 22d inst, by the Rev Mr Motte, Alfred Gaudalet, Esq., of this city, to Miss Harriet H. Chase, daughter of Col Paul Chase of B.

In Gloucester, Mr John W. Powers to Miss Sarah Nelson.

In Sherburne, 16th inst, by Rev Edmund Dowse, Mr William Dowse to Miss Eliza Coolidge, all of S.

In Salem, by Rev Mr Appleton of Danvers, Alfred A. Abbott, Esq., of Danvers to Miss Helen Leslie, daughter of Gen. William Sutton, of Salem.

In Worcester, 11th inst, by Rev J. Jennings, Mr John C. Spring to Miss Pamelia G. Osborn.

In Spencer, 10th inst, by Rev Mr Boyden, Mr Dwight D. Draper to Miss Julia Ann Howland.

In Hartford, Ct., by Rev Dr Bushnell, Mr William E. Galligan to Miss Sarah H. Burbank, both of Worcester.

DEATHS.

In this city, 11th inst, Ellen D., daughter of John D., and Ellen M. Kittredge, 2 yrs 24 days.

15th inst, Mrs Abby J. Sampson, wife of George R. Sampson, Esq., 41; suddenly, Emily Louisa, youngest child of James B. and Caroline J. Nason, 1 year 5 months.

16th inst, Eliza A., only daughter of Charles and Elizabeth S. Thompson, 4 yrs 10 mos; Mr Nathaniel Payne, 56.

17th inst, Frances Lamb, daughter of the late Benjamin W. Lamb, 17 yrs.

In Cambridgeport, 15th inst, suddenly, Dr Alexander C. Becker, 34—lately of New York.

In Hingham, 5th inst, Mr Franklin A. Wild, 33.

In Bridgewater, 8th inst, Mr David Leonard, 84; and Mr Benjamin Leonard, his brother, 80. Their deaths occurred about two hours apart, and they were buried in the same grave.

In Salem, 21st inst, John Swasey, Esq., 68, for several years Naval Officer of that port; Mr William Healey, 72, a soldier in the war of 1812, under Gen. Harrison.

In North Danvers, Miss Jane Parker, 50 yrs, Miss P. survived the last fourteen days without taking any nourishment; having been seized with a paralytic shock.

In Portsmouth, 13th inst, Mrs Abigail Haven, 92, widow of the late Samuel Haven, Esq.,

In Cumberland, R. I., Hon. Olney Ballou, 61.

In Dartmouth, 11th inst, Mrs Amie Booth, widow of the late Stoten Booth, a revolutionary pensioner, 87.

In Cranston, R. I., 11th inst, Col. Elisha Arnold—a revolutionary pensioner, 87.

In Peoria, Ill., 23d ult, very suddenly, of disease of the heart, William H. Fessenden, Esq., 45—son of the late William Fessenden, Esq., of Sandwich, Mass.

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POETRY.

THE BRIDE.

The bridal veil hangs o'er her brow,
The ring of gold is on her finger,
Her lips have breathed the marriage-vow—
Why should she at the altar linger?

Why wears her gentle brow a smile?
Why dims her eye when doubt is over?
Why does her slender form for aid
Lean tremblingly upon her lover?

Is it a feeling of regret
For solemn vows so lately spoken?
Is it a fear, scarce owned as yet,
That her new ties may soon be broken?

Oh, no! such shadows darken not
The cloud that now is passing o'er her:
Her's is a bright and happy lot,
And bright the path that lies before her.

Her heart has long been freely given
To him who, now her hand possessing,
Through patient years has fondly striven
To merit well the priceless blessing.

It is the thought of untried years
That, to her spirit fondly clinging,
Is dimming her dark eyes with tears,
And o'er her face its shade is flinging.

It is the thought of duties new,
Of wishes that may prove deceiving
Of all she hopes, yet fears to do,
Of all she loves, of all she's leaving.

It is the thought of by-gone days,
Of them, the fond, the gentle-hearted,
Who meet not now her tearful gaze
The dear, the absent, the departed.

And who can marvel that the bride
Should leave the sacred altar weeping!
Or, who would seek those tears to chide,
That fresh and green her heart is keeping.

Not he who with a lover's care,
And husband's pride, is fondly guiding
Her timid steps, for he can share
The gentle thoughts that need no hiding.

Soon love for him those tears will chase,
And smiles relume her eye with gladness,
And none will blame, who truly trace
To its pure source, her transient sadness.

MISCELLANEOUS.

[From Sartain's Magazine for January.]

AUNT BETSEY'S FIRESIDE LETTERS.

NO. I.—ON SCANDAL.

MR. EDITOR,—When you asked me to write for your Magazine, you could scarcely have been aware of the little leisure allowed me; yet unwilling wholly to refuse a favor so courteously sought, I may send you now and then an extract from some papers in my hands. How they came into my keeping, I have reasons for not telling. They are, at least, worth to your readers as much as any thing of mine would be; and, although that is rating them very low, it is all you could expect from

Yours, with best wishes for the success of the Union Magazine,
GEO. W. BETHUNE.

We are a quiet family of a half dozen: my excellent sister and her excellent husband, the one a steady, sensible, notable housewife, the other a zealous gentleman farmer, whose purse suffers occasionally from his promising experiments; their daughter Kate, in the bloom of seventeen, light-hearted and bright-minded, not the less winning for being not a little mischievous, as Kates always are; their Tom, two years older, somewhat of a coxcomb, but a good fellow at bottom, who is dubbed a law student, from spending a few hours a week in "Squire Lackbrief's office; Aunt Betsey, my mother's older and only sister; and myself, familiarly called Uncle Tom, of whom the least said the better, a confirmed bachelor, and less fond of talking than of using my pen, though it is of little use except in recording such scraps of second hand wisdom as I hear from others.

We have clubbed our incomes, and live moderately on sufficient means at the comfortable homestead, not very remote from Philadelphia. Tom will have enough, unfortunately, to render the practice of his nominal profession unnecessary; and Kate will not be dowerless, for she is the pet of us all. Our visiting neighbors are few, and, happy among ourselves, the evening seldom finds us separated.

Aunt Betsey is (if you will pardon the gender for the sake of the truth,) the master spirit of our circle. She was born of American parents, (tories I am sorry to say,) in Scotland, where she spent the first sixteen years of her life. Some years after the family had come back to seek the wreck of their confiscated property, she became the wife of a hickory Quaker, who had been turned out of meeting for commanding a squad of continentals, but, living among his relatives, relapsed again into *thees* and *thous*, a fondness for drab, and for wearing his hat when it would have been as comfortable, not to say, civil, to put it off. He even went to meeting occasionally, though Aunt Betsey never would, preferring to attend a little Episcopal church, the only one of any kind within reach. She never had any children; and, on her husband's death, came to reside with those of her sister, who had just been left orphans. She is, therefore, an odd mixture. The Scotch accent (only the Irish have a *brogue*,) lingers upon her tongue, and breaks out rather broadly when she is startled or excited. She is a staunch republican, yet cannot conceal a weakness for aristocratic forms, and talks of *the* Queen as if there were no other (soon there may be,) in the world but prolific Victoria, the names of all whose children she has by heart, wonderful as the effort of memory may seem. She is a staunch Presbyterian, yet falls most naturally into a little of the *plain* language, and having been shut up much to her Bible, she quotes it as the language of her best thoughts, mingled with snatches from the Prayer Book, (which I observe she sometimes mistakes for the actual Scripture,) and often verses from the Psalms in metre, as they were sung by the church she attended when a child. Her cap is of the sprucest Quaker pattern, with the obstinate addition of a little bow of ribbon; and the plain, exquisitely fine cambric, folded precisely over her bosom, has an edging of most precious lace, yellow as fine gold, which she would not miss for the world. It is her dignified protest against Quakerism, as her silence in the responses is against prelacy. Where her ample, pearl-colored silk dress comes from, is a mystery to me; for it is always new, though she was never known to shop, and it looks like the product of no modern loom. A diamond brooch sparkles at the junction of her neck-kerchief, with a brilliancy which makes little Kate's eyes nearly as bright, since she knows it is part of a set destined to be her wedding gift, so that I am afraid that the child will take the first man that offers, for the sake of wearing the jewels. Aunt Betsey's charity falls secretly and purely as the dew, on all the poverty she can discover, but her self-righteousness is betrayed by her busy knitting needles, which are never out of some heavy woollen stockings; and never did Pharisee blow a trumpet before him with greater complacency, than she produces the aggregate of her toil for the benefit of the bare-legged in Kate's Sunday-school; on which occasion (not then only,) do we hear a diatribe against the waste of time in mere fashionable network. Tom, the scamp, sometimes asks whether embroidery was not an accomplishment for the noble ladies of olden time, and sly Kate quoted an *octavo* on the subject, by the Countess of Wilmot, (Aunt Betsey's finger wears a *pietra dura*, an heir loom, on which a crest with a coronet, is exquisitely cut;) to which she quietly replied, that Americans should have "no brow for such balderdash."

Aunt Betsey is most in her glory, when, on a winter evening she sits in her own corner of the ample fireside, where never glows the grateful anthracite, our hickory grove being of much more value to us than all the coal region. It is then, taking her theme from something that has occurred in the conversation, she adjusts her tortoise shell spectacles, and leaning back in her chair, after a scrutinizing look at the progressive stocking, begins a lecture full of womanly wisdom. She is sure of willing auditors, and a page in her Nevoy Tom's (so she calls me) journal.

* * * * *

Nov. 10th, 18—. This afternoon Tom returned from town, bringing Kate a letter crossed and recrossed in a minute, faint-inked chirography, from a quondam schoolmate of hers, now a dashing belle. Kate's brow flushed, and her hands trembled with excitement as she read the epistle under the lamp.

"What is it, my child?" said her mother.

Kate read on to the last word of the glossy rose-colored sheet; and then, drawing her chair between my sister and aunt Betsey, she began:

"Only think, Fanny Pryer says that old Miss Meddler told me that—"

Here she sunk her voice so low that Tom and I (his father was deep in the account of a cattle sale) could only catch—

"Mrs. * * * * * you know Miss * * * * * that married the rich brewer's son only two years ago * * * * Major * * * * * used to be her lover * * * * father broke off the match * * * * came back from Europe * * * * constantly walking together * * * * family consultation * * * * likely to be a duel * * * * every body talking about it * * * * hushed up * * * * must not say any thing to any one, at least that she told me * * * * *"

"Fie! fie! my dearie, what does thee fash thy bonny head with such bletherin' malice. Its no becomin' a lassie like thee, or any lady, to file her tongue with tales like that. The evilest sign of a woman, I know, is being given to

SCANDAL.

(Aunt Betsey was regulary set in for a fireside lecture.)

"Old Dr. McCreechie, of the Talboth kirk, never said a truer word, than that a "scandalous tongue always shows a licentious heart;" for "out of the fulness of the heart the mouth speaketh," and it is only out of an evil heart evil things can come. Charity, which is a complete name for all goodness, just as *Love* is the name of God—" thinketh no evil."

"But, aunt, dear aunty," put in the blushing Kate, "when people expose themselves, surely charity—"

"Is not easily provoked, dearie, which, though I do not know the original, means, I suppose, is not easily suspicious of evil, sees every thing in the best light, makes every possible allowance and even imagines excuses it cannot see, because "it rejoiceth not in iniquity,"—hates the very sight and thought of crime, and, if it cannot discover innocence, turns its bonny eye away up to heaven with a tear in it, as a prayer for the sinner's pardon to our heavenly Father, who "pitieth our infirmities, and remembereth that we are but dust." So should thee do, my darling. If our good God looked at our evil, "who could stand?" and it aye seems to me like a defying Him who is ever hearing what we say, to speak of our neighbours' faults, because the Saviour has told us that we shall be measured by our sin stoup. I have heard ministers say that the name of the devil is *accuser*, and we know that he was a liar from the beginning, so that wickedness, lying and scandal make up his character; and your scandalizers are just the little devils that the muckle de'il uses to do his mischief with. But when our Lord came to destroy the works of the devil, and set us a pattern of a good man, he became the friend of sinners, because he pitied them, and interceded for their pardon. How much must God hate to hear us talking scandal, like the devil! How much must He love to hear us talking kindly, and gently and meekly, like his well-beloved Son! When the Blessed One was upon earth, his words were all merciful, except to those who thought themselves better than others, and spoke evil of them; that was enough to prove that they were desperately wicked themselves, because it was so unlike our Father in heaven. They made a great pretence of goodness, but they were hypocrites, just whitewashed sepulchres. Do ye no mind, when they brought to him the poor fallen misdoer, and she lay silent in the dust at his holy feet, without a word to say, in the sorrow of her shame, how he bid the one without sin to cast the first stone! There was but One without sin among that company, and he just bid her "go and sin no more." Indeed, and indeed, Dr. McCreechie was right, there is always a licentious heart where there is a scandalous tongue; it is they who love the sin that love to talk about it, and they, who know they would not resist temptation, that are most ready to think another has not. Their imaginations are just like the black corbie that Noah sent out of the ark, scenting the dead and the loathsome, and flying to glut themselves with what is vile; but let yours, lassie, be like the sweet silver-winged dove that came back with the green branches of hope in her bill. The world is bad enough, but God loves it, and his son died for it, and it is yet to be like another heaven; and there's many a green branch for the dove, if there be many a dead thing for the corbie. It was like a dove that the Spirit came down to the Saviour, and without the spirit of a dove we can never fly up to him. Never be like a corbie, Katie dear, except it be those that God changed from their nature, and sent to carry bread to his hungry saint."

"Aunt Betsey! Aunt Betsey!" my sister, with no little warmth, exclaimed, "I can't hear you talk so to the child—as if our kind hearted Kate could ever be like a carrion crow. I'm sure that she is too good, and too well taught to do any wrong to any one if she knew it; and all she has said has been to tell us what Fanny Pryer says, and according to her account, these ——'s have brought the talk of the world upon themselves."

"Whisht! whisht! Mistress Wheatfield, (aunt Betsey is scrupulous in giving my sister her matronly title, as honor due to the female head of the family) if I am a wee bit hard on the lassie, it's no in unkindness. But, 'deed, our Katie is just like the rest of us, the descendant of old Adam, and, what for should I not say, a daughter of old Eve? for she it was that the devil threw his glamor over, and the pleasant voice of his bonny bride led the man astray. The apostle calls woman the weakest vessel, but he himself tells us that God puts strength into weak things, and women are strong for good, but may be also, as all know, strong for evil. As you train the lassie, you make the wife and the mother; and the hand that rocks the cradle rules the world, as some one says. We are over-fond of talking about the dignity of the sex, and unwilling to allow that *woman* can do wrong, in the same breath that we condemn *woman* for doing wrong. Let Kate wear the ornaments of a meek and quiet spirit, which are of more price in God's sight than pearls or diamonds. It's more than folly to say out in the Church that we are 'miserable sinners,' and that 'there's no health in us,' and after each commandment, 'Lord have mercy upon us, and incline our heart to keep this law;' and then, at our firesides, draw ourself up as if we could not fall into the sin which others have fallen into. Human nature is a poor frail thing, and the more we think so of it, the more charitable will we be towards our fellow sinners, and the more humble ourselves. 'The beginning of strife if like the letting in of water,' and so is the beginning of an evil habit. If you do not stop it at the first, the tide will soon be too strong for you. Katie has never talked scandal in my hearing before, and I am fain to keep her from ever talking it again."

"But dear, good, precious aunt Betsey," half sobbed Katie, "I only—"

"Yes, dearie, you *only*—Miss Meddler *only* told Fanny Pryer, and Fanny Pryer *only* wrote to you, and you *only* told us, and if we *only* went on telling others, and they others, the character of those people, who may be innocent as lambs, would be ruined. Just bring it home, and think what it is to have one's fair character stained in such a way! We would not be thieves, yet we take away what no gold or silver could buy or redeem; we would not be murderers, yet we break the hearts of our fellow-beings with shame; and this by *only* repeating what malice dared first only whisper in a single ear—until every one hears it, and, then, we excuse ourselves by saying, 'the thing is so public that it is the talk of the town!'

"Don't tell me that circumstances are so strong as to make the thing certain. Such is the time for Charity to plead; for she 'hopeth all things.' Tom there can tell—that many a man has been condemned on circumstantial evidence, when innocence afterwards was 'brought forth as the light.' Our good house-dog Faithful, that Tom shot, because a sheep was killed, and the dumb beast, that could not speak for himself, came home bloody about the mouth, had been but defending his master's flock from the strange mastiff that was found the next day dead behind the stone dyke; and all our sorrow can never bring back to our ear the deep bark at midnight that told us the sleepless sentinel was on his round. How sorry should we be, when the story of the ——'s turns out false, if we have allowed ourselves even for a moment to think so ill of them, much more, if we have led others to do so. One, who knows men's hearts better than we can know them, has left a blessing for those, against them '*all* men speak *all manner* of *evil falsely* for his sake;' so the world treated the prophets and apostles; and so they crucified the spotless Lamb of God. Never then think a scandal must be true, because all the world tells it. One 'little tongue,' that is 'set on fire of hell,' may set the world on fire.

"Even if the scandalized people are guilty, we are not called on to be their executioners.—A hangman is always held infamous by the general prejudice; but they are worthy of infamy, who perform that office as amateurs. The devil has not so cloven a foot but he may wear a kid slipper; yes, and he can write letters on rose-colored paper, Katie, though they smell of musk instead of brimstone."

"Dear me! Aunt Betsey," said Mr. Wheatfield, who had been listening for some time, "you that are so charitable, should find an excuse for the devil himself."

"I can only answer you by repeating an answer a far better woman once said to just the same speech—'*He never had a Savior offered to him.*' We might well pity the devil for being so wicked; but there is no reason why we, 'who profess and call ourselves Christians,' should be like him. And now, Katie, my darling," said aunt Betsey, as she rose up and then bent her stately head to kiss our pet on her wet cheeks, "go your ways; and when you repeat the Lord's Prayer to-night, pause to think what you mean as you say: "Forgive us our trespasses, as we forgive those who trespass against us—and lead us not into temptation—but deliver us from evil!'"

Here Jonas came in with our little supper, which we are too fond of old-fashioned comforts to miss, and aunt Betsey's lecture on Scandal was ended.

* * * * * * *

Nov. 13th, 18—. Tom tells me that the scandal about the ——'s is now acknowledged to have been entirely without foundation. Major —— was the admirer of Mrs. ——'s younger sister, and, through her agency, the opposition of the father has been made to yield. The wedding, after a delay of some years, will soon take place. So aunt Betsey was right, as she always is.

THE GOOD SHEPHERD AND HIS FLOCK.

Some years ago, a friend of mine was in Greece, in the month of March. He was travelling in the country where the shepherds live. He came to three shepherds with their flocks. One had about six hundred and fifty sheep, another had about seven hundred, and the other had about seven hundred and fifty. In all, they had about twenty-one hundred sheep. They were out in the valleys where the grass grew. All the flocks were mingled together. Every sheep had its own name. It would not come nor go, if called by any other name; nor would it come or go, if called by any but its own shepherd. Every shepherd knew all his own sheep. He knew their names also. If any one was about to go into a wrong place he called it and it turned back. If the way was narrow or steep, he would go before, and they would follow him. This is just like what the New Testament says about Christ and his flock. "The sheep hear his voice; and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. I am the good shepherd and know my sheep and am known of mine. I lay down my life for the sheep."

The day my friend saw the shepherds was a cold day. Some of the lambs were quite strong and full of play; but some of them were very young and tender. The cold chilled them and they could not walk. The shepherds had on something like large cloaks tied around their necks, and girt about their waists. So they took up the little lambs and put them in their bosoms. But they did not smother them. They left their heads out so that they could breathe well. But they kept them snug and warm. It was a pleasing sight to see an old shepherd with his long grey beard and his bosom full of lambs. Just so the Bible says of the Good Shepherd. "He shall gather the lambs in his arms, and carry them in his bosom."

"Among the twenty one hundred sheep were some old and feeble ones. They could not walk much. If the way was miry or steep, they could hardly go along. So the shepherds would come and put their crooks under their bodies, just behind their fore legs, and help them along. They treated them with great gentleness, and care. Just so "the good shepherd has pity on the weak, and gently helps them along." He never leaves nor forsakes them. "His rod and his staff comfort them." He leads them out, that they may find pasture. If little boys and girls are wise, they will desire above all things to belong to Christ's flock. I hope all of you will commit to memory the twenty-third Psalm. It is beautiful. "The Lord is my shepherd; I shall not want." [Rev. Dr. Plumer.

THE BEST SINGING I EVER HEARD.

The best singing I ever heard, that is, the singing that best supported the religious sentiment, was once, now many years since, in a garrison town.—The performers were two or three of the soldiers, and fourteen boys between the ages of eight and fifteen, all dressed in white linen surplices. There was no organ or other instrument—nothing but those sweet voices. It was the morning service.—All was stillness throughout the Church, when suddenly as if a lark had said it, a pure voice softly began "I will arise, I will arise,"—then others glided in, deepening but not disturbing the strain, "I will arise and go to my Father, and will say unto Him, Father, I have sinned against Heaven and before Thee, and am no more worthy to be called Thy son." Those words, recalling the most touching of all narratives; those innocent young faces; those voices, so clear and earnest, breathing forth their confession, "I have sinned and am no more worthy," completely over came me as no other church singing had ever done; nor was I the only one in that full congregation who had to sit down and hide or wipe away the tears. [Cambridge Chronicle.

FURTHER ACCOUNT OF MR. EMERSON'S FIRST LECTURE.

[The Report we chanced first to take up of Mr. Emerson's Lecture, was not so full as another we have since seen in the Traveller, and from which we take some characteristic passages written in the other which we published. The first five paragraphs were introductory, and occurred in connection with the first three of the Report as found in the Register.]

Mr. Emerson observed that what interested him most was the English man and woman, the true domestic life of that country. He had received invitations from several of the institutions of Yorkshire, which presented strong inducements to a visit, but the strongest bribe offered was the ardent desire to see for himself the interior of England and Scotland. He first visited the midland English countries, then Scotland, and afterwards London. Wales and Ireland he did not travel in.

It was well known that it was against his theory to travel—he did not like it, and in most cases he believed it disadvantageous to the literary man. Running up hills and over valleys he believed the office of a wheel not of a man. But the invitations came at a most favorable time, as he was somewhat worn down with study and needed relaxation, and the opportunity to make the acquaintance of wiser men than perhaps those he left behind was not to be lost. England and France present wide fields for study both in their extent and concentrations—it is in these countries that the careful observer learns to tabulate his information, large amounts of which are accessible, upon all subjects. Besides he wished to look at America from abroad, and it is only from abroad that a faithful picture can be obtained.

On Tuesday, the 5th of October, 1847, he sailed from this port in a ship bound to Liverpool. On Friday, the ship had only made 134 miles. A nimble Indian, said Mr. Emerson in his quaint style, might have swam quite as far in the same time. The captain was all the while consoling the passengers that the ship would show her paces all in good time. On Saturday the prediction became good, and the good ship, with a stiff breeze sailed merrily on her course. And Mr. Emerson, in his own peculiar style, presented a very beautiful and life-like picture of the good ship driving before the blast with all the sail set that prudence and experience could admit of.

Mr. Emerson touched upon the safety of a sea voyage, drawing a comparison between a sailing vessel and a steamer. Upon this point, he also observed how uniformly all on board the ship personified her in the remarks—"She behaves well,"—"How she minds her rudder," &c. &c. The conscious ship heard all these praises, and in one week made 1467 miles.

He spoke of the annoyances attendant upon a voyage, arising from the keeling of the ship, &c., but to these annoyances one soon gets accustomed. It would puzzle any landsman to tell how any body is ever a sailor. And to clear up matters, on the second day out a small boy turns up who had been concealed in the bread locker. The sailors clothe him, and stick a knife in his belt, and he goes right merrily to his task, declaring that he likes the work, and will return in the ship if the captain will permit. The mate says that this is the history of a great portion of sailors. When once in the service, pride keeps them there. But the sea loses all its annoyances as soon as man rises into a rational existence. To a Humboldt, to a Bowditch, it offers simply a field for new experiments.

[The paragraphs below were in that part of the Lecture, illustrative of British character.

Personal eccentricities are allowed and no one observes them. Each Islander is an Island himself, reposing in quiet and tranquil waters. He never wonders, and if at a hotel he is asked for his name, he bends down and whispers it into the ear of the book-keeper. He keeps within himself. But it is not to be disguised that there is much in English culture which will not bear analysis. It is material, built solely upon wealth, cockneyism, and is most fully exemplified in boxing, racing, gunning, &c., what are called true English sports. They are neat, orderly, and respectable, and have the nicest care of their wines, politics, guns, &c. But these are trifles. Their manly forms are attributable to the exercises, such as boating, boxing, and riding, in which they indulge from early youth. The attachment to horses among them is almost universal—they are always on horseback—the hotels are crowded with pictures of races.

When a prominent French Minister escaped to London, last February, he was immediately proposed as an honorary member of one of the clubs. But he was blackballed. The Englishman had read his paper till he thoroughly hated and despised the character of the Frenchman. And his altered position as an exile, could not have the least weight with him.

The people require reality and conviction in their public men; they hate humbug—and prize honesty accordingly. English tenacity may be put into striking contrast with American facility. The lecturer said he did not think that the English were fitted to do justice to the American character.

A SCOTCH-IRISH FAMILY OF NEW-HAMPSHIRE.

"The following facts are related by an intelligent lady and connected in direct lineage with the parties, now living."

In the year 1726, an emigrant ship, laden with a band of Scotch-Irish adventurers, sailed for the American continent. While proceeding on their way across the broad Atlantic, they had the misfortune to fall into the hands of a band of pirates, who boarded the emigrant vessel, placing her unhappy inmates on board their own.—Among the emigrants, was a Mrs. Wilson, whose maiden name was Elizabeth Fulton: who excited by the events of their capture gave birth prematurely to an infant daughter. The Captain of this pirate band, himself being a father, was induced to tender to the unfortunate lady every assistance in his power, allowing her to occupy the cabin of the vessel, granting her every comfort their situation afforded; and the pirates were constrained to release their hold upon the unfortunate adventurers, and suffered them to proceed on their voyage with all their effects, save a few muskets and some ammunition which the pirates retained. The Captain also gave her several valuable presents and relics, some of which are in the hands of a namesake now living in Michigan, with the promise from the mother that the child should be named for the Captain's wife—Mary. The anniversary of this remarkable deliverance was devoutly commemorated as a day of annual thanksgiving by the early settlers during the whole of that generation.

This little band settled in the good old town of Londonderry; and from this mother and this Ocean-born daughter may be traced the genealogy of many of the worthy citizens of that and the neighboring towns as well as some whose names are among the illustrious of our countrymen.

Mary Wilson, the child that was born on board the pirate ship, having survived to grow up, married James Wallace of Londonderry. They were the parents of a numerous family, remarkable for intelligence and enterprise.

Their only daughter, Elizabeth, married Thomas Patterson of Londonderry, and thus became the mother of the Patterson family, known to most people in that vicinity as possessing strong intellect and a large share of native eloquence.

In olden time when the early settlers were grouped together, and used to relate the place of their nativity, some would say it was on this side the water, and some on that, but Mrs. Wallace would say, "indeed, I was born neither on this side o' the water nor on that side o' the water, nor any where else on God's earth—" to the no small astonishment of the young ones.

[Exeter News-Letter.

[Of this family, as we learn from the "Congregationalist," is Hon. Horace Greely descended by the mother's side. From the same parentage is descended also Hon. Geo. W. Patterson, the present Governor of New York. His residence is Western New York to which he removed in early life—his brother William, residing in the same State, died while a member of Congress. Two brothers now living in western New York, who maintain an elevated position in society, and one occupies the old homestead in Londonderry. The Congregationalist adds that from their stature it might be inferred they were of the ancient race of Anak.

VICISSITUDES OF HUMAN LIFE. Through what dark passages are particular families and individuals led! We have read the following paragraph of the notorious Mike [Michael] Walsh with sad interest:—

This is the only living member of the family. His father was an opulent man, and once possessed a fortune of over $80,000. He owned two farms in New Jersey, on one of which was a mill, valued, with its machinery and stores, at $35,000. This had been insured for thirty years, and on the day of the expiration of this policy, he had made arrangements to go to Newark to renew it. The business of his friend, which involved endorsements to the amount of $22,000, detained him for a day. That day the mill burned down, and every dollar of its worth was lost.

The friend for whom the endorsement had been made, subsequently proved insolvent, and this, with the law expenses and other embarassments, swallowed up the remainder of Mr. Walsh's property, and left him penniless. He shortly after died a broken hearted man. His children consisted of four brothers, of whom Mike was the youngest, and a girl, scattered in all directions, the latter alone staying with the mother. A singular fatality pursued them.—One of the brothers fell by the side of Crockett, at the massacre of the Alamo; another was shot in a duel across a table in the South; the third was burnt in the Ben Sherrod, and the sister perished in the ill-fated Lexington. The mother soon followed, and left him, like Logan, the last of his race.

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